The
CHRISTIAN CENTURY
A Journal of Religion

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Harlem's God
By Edwin T. Buehrer

Shall We Sign the Pacifist Pledge?

No! By Ernest Hatch Wilkins

Yes! By Kirby Page

A National Preaching Mission
An Editorial

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In This Issue

ERNEST HATCH WILKINS is president of Oberlin college, before whose student body he originally presented the argument contained in his present article. President Wilkins, to whom a copy of Mr. Page's article was sent with the offer of space for a rejoinder, has asked the privilege of resuming the discussion at a later date. Meanwhile, readers of The Christian Century will certainly want to have their say with regard to the issues raised.

KIRBY PAGE is an inevitable choice to present the point of view opposing that held by President Wilkins, for Mr. Page has been visiting schools and colleges for years in behalf of exactly such individual commitments to the absolute pacifist position as Dr. Wilkins warns against. Mr. Page is, of course, known to all readers as one of the contributing editors of The Christian Century and an outstanding leader in the Fellowship of Reconciliation and many other organizations dealing with religious and political problems. A suggestion that a pledge to absolute pacifism may require still further definition may be found underlying the letter from Sherwood Eddy, Mr. Page's famous associate, printed on page 1594.

EDWIN T. BUEHRER is minister of the Congregational church at Haworth, N. J.

Many Inquiries

have been received from subscribers concerning the issuance of Christmas cheques, in accordance with the former custom of The Christian Century, this year. The publishers are happy to announce that the Christmas cheques are being mailed this week to all subscribers. If there is delay in delivery, an inquiry addressed to the business office will bring a special supply immediately.

The CHRISTIAN CENTURY

December 11, 1935

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Calendar of Coming Events

Dec. 10. National consumers league luncheon, New York city.
Dec. 14, 15. Conference on high cost of living, New York city.
Dec. 18. Welcome meeting for Dr. Kagawa, First Baptist church, Oakland, Cal.
Dec. 19. Welcome meeting for Dr. Kagawa, Los Angeles, Cal.
Dec. 22. Chicago Sunday evening club; speaker, Bishop Francis J. McConnell.
Dec. 22. Ford Hall forum, Boston; speaker, George E. Sokolsky.
Dec. 27, 28. National conference of theological students, Butler university, Indianapolis.
Dec. 28. Young people's convention. Methodist Episcopal church, south. Dr. Kagawa on program, Memphis, Tenn.
Dec. 28-Jan. 1. Student Volunteer movement quadrennial convention, Indianapolis, Ind.
Dec. 29. Ford Hall forum, Boston; speakers, representatives of the Oxford group.
Dec. 29. Chicago Sunday evening club; speaker, Dr. Charles R. Brown.
Dec. 29-Jan. 1. Federal council seminar on cooperation. Dr. Kagawa on program.
Dec. 30, 31. American Catholic Philosophical association, Cleveland, O.
Dec. 31-Jan. 3. Fourth southwide Southern Baptist training conference, Birmingham, Ala.
Jan. 3-5. Third U. S. congress against war and fascism, Cleveland, Ohio.
Jan. 5. Chicago Sunday evening club; speaker, Dr. William Temple, archbishop of York, Eng.
Jan. 6. Union ministers' meeting, demonstration of church music by H. Augustine Smith and Boston university choir, Boston, Mass.
Jan. 6. Indianapolis ministers association, Roberts Park Methodist church, Indianapolis.
Jan. 6. Baptist leadership training, school, first of six Monday nights, Indianapolis.
Jan. 6-12. Week of Prayer.
Jan. 7-9. General missionary council, Methodist Episcopal church, south, Washington, D. C.
Jan. 13-17. Home Missions councils, including National conference on the rural church (Jan. 15-17), Washington, D. C.
Jan. 14-16. Baptist state convention of Florida, Arcadia, Fla.
Jan. 14-16. Midwest conference of Methodist federation for social service, Evanston, Ill.
Jan. 21-23. Conference on cause and cure of war, Washington, D. C.
Jan. 31. Y.W.C.A. annual meeting.
Feb. 3-5. Indiana state pastors conference, First Baptist church, Indianapolis, Ind.
Feb. 3-7. Ministers' week, Chicago Theological seminary. Including the Alden-Tuthill lectures, by Dr. Arthur E. Morgan of the TVA.
Feb. 6, 7. Illinois council of religious education, Dr. Kagawa speaker, Peoria, Ill.
Feb. 10. Union ministers meeting, Dr. Kagawa speaker, 2:30 p.m. 6:00 p.m. Laymen's dinner, Chicago.
Feb. 11. Mass meeting for women, Dr. Kagawa speaker, 2:30 p.m. 5:30 p.m. Kagawa fellowship dinner, Chicago.
Feb. 12. Dinner meeting for youth, Chicago, Dr. Kagawa speaker, 6:00 p.m.
Feb. 10-12. Meeting of International council of religious education, Dr. Kagawa speaker, Chicago.
Feb. 17-19. Dr. Kagawa of Japan, Minneapolis and St. Paul, Minn.
Feb. 22. Dr. Kagawa of Japan, Duluth, Minn.
Feb. 28. Indianapolis council of Federated church women, world day of prayer for missions, Roberts Park Methodist church, Indianapolis, Ind.

The CHRISTIAN CENTURY

An Undenominational Journal of Religion

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EDITORIAL

AGAIN the World Alliance for international friendship through the churches comes to the nation with its annual message on the prospects for peace. The document this year is long, as is usually the case, and because of the general terms which it employs it is in danger of attracting as little attention as normally goes to such wordy pronouncements. But there are two generalizations in this year's message which deserve careful study by the churches. The first recognizes that achieving economic justice is a prerequisite for permanent peace. "Until some juster distribution is made of the products and resources of the earth, and all the nations are given free access to those supplies which are essential to modern life, no permanent peace can be established in the world." The second insists that racial justice is as necessary as economic. "As religious people we must ponder deeply the effect of the legacy of hatred which will be left by this generation and the hostilities that will materialize for future generations unless some fundamental adjustments among the races of the world are made. The black and brown people are determined to have a larger voice and a better share of the things that have been appropriated heretofore by the white man as his particular right." That the yellow man was left out of this last sentence does not alter its truth. Here is realism in the search for lasting peace. How many of the churches which believe themselves devoted to the peace cause are willing to face it?

Realism and Peace

Japan Adopts Another Militaristic Budget

JAPAN has adopted another budget, and the American press is generally engaged in viewing with alarm. No wonder! Military expenses absorb 48 per cent of the total outlay of the Japanese government under this new allocation of funds—the largest proportion, it is claimed, ever appropriated to military ends by a modern government in time of peace. The expenditures for the Japanese army and navy, despite the promises made to the Japanese people by Tokyo militarists three years ago, keep going up. The Manchurian adventure, which was expected to be nearly self-supporting by this time, requires an additional 170,000,000 yen for next year. There is undoubted importance in all these facts, and the press is justified in calling attention to them. But before Americans work up too much indignation, there are two other facts worth noting. First, the military increases in the new Japanese budget were strenuously attacked by the civilian departments of the government, but were defended by the Tokyo generals and admirals as having been made necessary by increases in the military budget of the United States. Second, a Japanese naval budget of 551,000,000 yen ($158,137,000), big and ominous as it is, deserves to be compared with the American naval budget of $385,000,000 at present, or $460,000,000 in 1936. While the United States talks sternly about the militarism of Japan, let it not entirely overlook the presence in London of its own mission acting under instructions to push "naval disarmament" by maintaining the intention of Uncle Sam to build his navy up to "full treaty strength." Which means, when the diplomatic palaver is stripped away, to add 84 new men-of-war to the United States navy.

German Churches Reach A New Crisis

HERR KERRL, nazi minister of religion, has succeeded in consolidating against himself and the policies he represents as solid a front of Protestant confessional opposition as that which faced Reichsbishop Müller before he finally vanished from the scene. Events of the past week leave little more to be done to complete the work of outlawing the large section of German Protestantism that has resisted the absorption of the church into the nazi state. First, Kerrl has demanded the dissolution of the confessional synod which has stood out against governmental control of church affairs. This demand, however, has not yet been countersigned by Hitler. Second, the funds that this synod has been accumulating from voluntary contributions during the past two years for the maintenance of its work in case it should be necessary to give up governmental support have been confiscated by the secret police. Third, an absolute censorship has been clamped on the synod and the pastors associated with it, so that

they are forbidden to circulate any communication which has not received the approval of Kerrl. Hundreds of pastors met this challenge to their liberty by the bold course of reading from their pulpits the statements that they were forbidden to circulate in writing. Fourth, a sweeping decree, issued on December 2, so completely divests the church organization of all powers and functions and so completely concentrates control in the hands of Kerrl that even the dissolution of all governing bodies of the church would make little difference. Among the things thus forbidden to these associations and synods are these: "the appointing of pastors, the appointing of church assistants, the examination and ordination of Protestant candidates, visits to church congregations, the dictating of announcements to be read from pulpits, the collection and administration of church taxes or contributions, the arranging of collections, and the calling of synods." In short, it is forbidden "to take any measures dealing with church government." The penalty for disobedience is dissolution. The former leaders of the resistance have expressed their determination not to yield. The final clash seems imminent and inevitable.

General Sherrill Approves Mussolini and Olympics

WE had determined to say no more about the Olympic games, but so long as General Sherrill continues to go on the air it is hard to be silent. The general is one of the three American members of the International Olympics committee. A few weeks ago he came back from Europe professing perfect satisfaction with the attitude of the German government toward the games and toward the Jews—so far as the games were concerned—and urging that opposition to American participation was merely making the games the football of politics. Apparently he was not shocked by anything he saw or learned in Germany. But now it appears that the general is not easy to shock. Speaking last week before the Italian chamber of commerce in New York, General Sherrill grew eloquent in telling how the advent of Mussolini and fascism was like daybreak to a land "sunk beneath the sway of red communism," and climaxed: "I wish to God he'd come over here and have a chance to do the same thing!" The part of this that is significant is not his disapproval of communism, in which many will agree with him, or even his estimate of its former prevalence in Italy, on which most well informed persons will disagree with him; it is rather the revelation of his view as to the proper way to oppose the purposes of those whom he disapproves. He apparently finds nothing repugnant in a dictatorship that destroys every semblance of free government, turns the nation into a war machine guided by a single pair of irresponsible hands, threatens the peace of Europe and runs amuck in Africa. No wonder he is willing to let a similar dictator in Germany make nazi medicine with the Olympics and to send American athletes to make a show for the glorification of the swastika. Why not, if the fascist dictators of Europe are only doing in their own countries what he would like to have them do for us in ours? Meanwhile: (a) Mr. E. L. Jahnecke, another of the three American members of the International Olympics committee, and Mr. Farmer, managing director of the 1932 Olympics, have come out strongly against participation in the games at Berlin; and (b) Herr Wilfred Bade, of the reich ministry of propaganda, has been appointed a member of the organization committee for the winter Olympics.

The Split Widens in the Labor Movement

JOHN L. LEWIS'S one-sentence resignation of his vice-presidency in the American federation of labor may not mean that a division in that organization is immediately impending. But it does mean that there is much more probability of such a split than appeared a few months ago. A strong individual and an inherently effective method of union organization have run head-on into an organizational machine which shows unmistakable signs of obsolescence. The result, unless the federation old guard surrenders, is almost certain to be a new labor army. Why does such a split, discounted so recently, now seem likely? Fundamentally the reason is to be found in the failure of the A. F. of L. to organize American labor despite the encouragement given it by the present administration. Mr. Lewis was able to show at the recent Atlantic City convention of the federation that the expenditure of enormous sums to pay the salaries of 1,650 organizers had, in the previous year, resulted in an actual net loss of 314 local unions! Quoting President Green's apocalyptic vision of "twenty-five million new members" proclaimed when the NRA set up the famous 7-a provision, he sarcastically demanded: "You were misquoted, Mr. Green, weren't you? You meant twenty-five *thousand,* Mr. Green, didn't you?" On the other hand, the workers who offer an obvious field for organizing activities—those employed in such industries as steel, automobiles, textiles—demand vertical unions as the only sort capable of confronting the modern vertical corporation and the industrial association. And the miners, with Mr. Lewis at their head, present the most impressive illustration of the power of such unions. Mr. Lewis has had a personal record which will cause misgivings as to what a national labor movement under his direction would be. But it would certainly be a fighting movement, giving no quarter to enemies without or within.

Court Refuses to Be Censor of Doctrine

AN Illinois court refused last week to enjoin the minister and trustees of a Disciples church from practicing "open membership" and teaching "modernist" doctrines. The case may become a classic of its kind. The First Christian church (Disciples) of Thomson, Illinois, had not only listened with approval to the preaching of its scholarly and liberal young minister but had carried its liberalism to the point of receiving

into its membership several unimmersed persons. This latter step was taken after full discussion and was supported by a two-to-one vote of the congregation. The minority, holding that the requirement of immersion is an "essential" of the position of the Disciples of Christ, went into the court with a petition for an injunction to restrain the minister and the three trustees of the church from teaching a list of liberal doctrines that were set forth in the complaint. The hearings on this petition occupied the better part of three days, at the end of which the injunction was denied. The judge found, from the testimony of experts who were called in, and even from the admissions of the petitioners, that the "creed" of the Disciples has only one article—that Jesus Christ is the Son of God—and that no other item of belief or practice, however generally accepted, can be considered an essential. He found also, from his own studies as well as from the testimony of both parties to the suit, that congregational independence and the rule of the majority in the congregation were principles too firmly established among the Disciples to permit a dissenting minority to invoke the power of the state to compel a majority in a church to conform to the practices of neighboring congregations. He was evidently shocked to hear the petitioners assert that the scriptural injunction regarding immersion, "being a revelation, does not need to be interpreted." His decision confirms the right of any local church of a body with congregational polity to follow its own judgments without danger of losing its property, and it also saves the court from the embarrassing predicament of having to function as a censor of doctrine.

Niebuhr Committee Reports On Consumers' Research

AT LAST a report on the strike at Consumers' Research is made available by an investigating committee which will command general respect. The committee, under the chairmanship of Dr. Reinhold Niebuhr, consisted of Roger N. Baldwin, Professor George S. Counts, Vincent J. Murphy, Professor William L. Nunn, Rev. Herman F. Reissig, Mrs. Helena N. Simmons, Norman Thomas and James Waterman Wise. Its report makes a document of 22 pages, going into great detail as to the causes and the conduct of the strike. Conclusions may be summarized thus: "Who was responsible for the strike? The set-up of Consumers' Research lends itself to arbitrary and capricious management. Hence everything depends upon the personality of the two men who in fact control it. The course of the negotiations leading up to the strike shows an unreasonable attitude on their part toward the only question then in dispute. Impatience and ill-feeling were evident on both sides. Is the strike a plot to seize control of Consumers' Research? The committee dismisses as wholly unsubstantiated by any evidence the management's charges. It seems fair to assume from the attitude of the management that no union other than one under the management's control would be tolerated. Was mediation or arbitration refused? The attitude of the management in thus refusing all offers of mediation or arbitration is indefensible. Did the strikers use violence and intimidation? Violence has been used by both sides. Autocratic control is the fundamental evil. While we have attached blame to the strikers for their conduct of the negotiations and to aspects of their conduct during the strike, the responsibility rests chiefly upon the management of Consumers' Research for aggravating a situation which in the early days it could have avoided, and later could have cured by accepting some form of mediation or arbitration." The committee is unanimous in signing these findings.

New York Churches Get Subsidy from Taxation

IT WAS both curious and discreditable that the organized Freethinkers of America should have voiced the only protest against the action of the sinking fund commission of New York city in voting to cancel the water rates against forty-six religious and charitable institutions of that city. The only ministers present at the hearing, it seems, were those who had come to protest against paying the water bills of their churches and the assessments that had been levied for local improvements. The press reports mention only one of the favored institutions, and that because it had the largest bill canceled. It was the St. Francis monastery in Brooklyn, $1,474. Whether the others were Protestant, Catholic or Jewish does not matter. The exemption of churches and educational and charitable institutions from property taxes is an arguable question; but even if it is a wise and just practice, that is no reason why these institutions should not pay for the water they use and for the street and sewer improvements from which they benefit. Somebody has to pay for these things. To exempt churches and other privately controlled institutions is to spread their share of the cost among the citizens and firms that pay. This is equivalent to a subsidy by taxation. Suppose the municipality also furnished light and power, as it easily might and not improbably may in the future. Would the churches clamor to have those services free too? Very likely they would; and very likely they would get them, if the principle is not established that all such services shall be paid for by those who receive them. Those who believe in free churches should be even more vociferous than freethinkers who believe in no church in protesting against the state subsidizing churches and other privately controlled organizations.

Italy's Campaign Slows Up

WHILE world attention is rightly being concentrated on the sanctions issue, it is well not to overlook the fact that the military campaign in Ethiopia has acquired a considerably changed aspect during the past two weeks. The state of his oil supplies may in the long run settle the fate of the armies of il duce; but in the meanwhile the Ethiopian tribesmen seem to be giving the Italian columns much more trouble than had

been expected. It is impossible to tell with exactitude the present status of the campaign. Italy's new commander, Marshal Badoglio, has clamped an ironclad censorship down on the correspondents, and the dispatches from Addis Ababa—which now are filled with claims of victories—are based on reports that are no more credible than the usual popular rumor. Nevertheless, it is evident that the Italian campaign on both fronts has slowed down to a walk. Indeed, at the moment it does not seem to be making any progress whatever. The only important dispatch allowed to be sent out from the northern front last week showed the Italians clearing out a pass to the north of Makale—a pass through which they had advanced on their march from Adowa. This would indicate that, far from extending the narrow belt of occupation farther southward, the Italian commanders still have their hands full "pacifying" the district which is already supposed to be conquered. On the other front, while the Italians do not admit that the Ethiopians have won any such victories as Addis Ababa claims, they are content to insist that their invading troops still hold Gorahai and Ualual. This may be true, but if it is it means that the invasion is just succeeding in maintaining itself inside the border. Ualual will be remembered as the town where the "incident" took place a year ago from which the present war dates. Ethiopia then claimed it was in Ethiopian territory; Italy that it was in Italian Somaliland. If the Italians boast that they hold Ualual, the extent of their penetration from the southeast can be judged.

A National Preaching Mission

ANNOUNCEMENT is now being made of a "National Preaching Mission" under the direction of the Federal council of churches, to carry through the autumn of 1936—from September 13 to December 9. The project provides for a group of at least ten of "the most convincing interpreters of the gospel in Christendom" to go together to more than a score of the major cities of the nation, remaining at least four days in each city, bringing their message in manifold ways to the general public, the churches, and special groups, in an intensive effort lasting at least four days.

The preaching mission will be headed by Dr. E. Stanley Jones, author of "The Christ of the Indian Road," who will give his entire time to the mission during the full three months' period. Other preachers will devote one month each in continuous service. The names of a few of these are Doctors Buttrick, Truett, Hough, Beaven, Ivan Lee Holt, Scherer and Bishop Moore.

Naturally the church leadership of any city in the land would rejoice to have its city selected by the committee in charge as one of the fields for such a preaching mission. It is reported that more cities have already sent invitations than it will be possible to accommodate. The centers will be selected on the basis of the comparative adequacy of their preparation for a commanding presentation of the message of the gospel.

It may be premature to comment editorially on the project, but the idea of it is so admirable, timely, and prophetic that comment cannot be restrained. The name itself—National Preaching Mission—kindles favor and hope. In eschewing the nomenclature of revivalism, which has dragged down to its own level the noble word "evangelism," the preaching mission commends itself to all Christian people. It transcends all suspicions and prejudices which would be evoked by the use of a nomenclature inseparably associated with methods which the church has pretty decisively abandoned. At the same time, the title adopted suggests that the movement springs right from the heart of the Christian tradition and is designed to express no mere novelty, no peripheral interest, but the very substance of the gospel itself. The hope may be expressed, parenthetically, that the preaching mission will be able to preclude the use of such incongruous words as "team" and "campaign" and "set-up," by quickly adopting appropriate nomenclature in place of them.

The freshness of the title is reinforced by a similar freshness in the language used to interpret the purpose of the mission. Not in many a day has orthodox piety issued a manifesto so devoid of the plaintive note, or of any gesture like the wringing of hands which betrays a defeatist state of mind. The Federal council seems to be speaking for a church that is neither defeated nor on the defensive, but that is becoming aware of a responsibility for something which it cannot yet clearly define but which it feels is vastly greater than any task which Protestantism has ever yet undertaken. Note the very opening statement of the purpose of this preaching mission:

> **Forasmuch as an authentic Christianity is a perpetual act of judgment, it shall be the object of this mission to understand and apply that judgment in respect of the individual, the church, and contemporary life, with courage enough to accept it when it comes to our generation as condemnation, and humility enough to appropriate it when it comes to us as grace.**

Faith is here speaking a new language. The smooth-rubbed words of conventional evangelism do not once appear in the entire text of the committee's statement. This does not mean that the preaching mission has gone "liberal." It means—or we take hope from its rejection of revivalistic bromides that it means—that the preaching mission will draw from a well that is deeper than either the orthodoxy or heterodoxy of yesterday. We would like to believe that it means the transcending of the old conflict by a new synthesis in which the values of both contenders will reappear. True, there is little in the statement to indicate that those who drafted it were consciously influenced by liberalism. But the fact that orthodoxy can find a new language for itself, that it can lay aside its old garment and put on a new dress—that fact alone is an achievement of the liberal spirit. The essence of orthodoxy lies in its language—its ideology is infallibly inspired. When orthodoxy begins to change its nomenclature, and adopts a new vocabulary, even though it may still cher-

ish the old, it is on the way to a new insight where it may be joined by heterodoxy in the bonds of a common faith.

This is perhaps the abiding benefit which the Barthian theology is conferring upon the Christian church. It is pulling orthodoxy out of its literalistic rut. The influence of the theology of crisis upon the statement of purpose put out by the preaching mission is, of course, impossible to conceal. But only the most contentious type of liberal will take exception to it on that score.

But if anyone with an anti-Barthian complex shrinks from cooperating with the mission because of the statement quoted above, his reluctance will be overcome by the following, which surely indicates that the mission does not have *both* feet in the Barthian camp:

> In a civilization which irreligion is on the verge of destroying, and in the midst of which it has become an imperative necessity in the high cause of the future that Christianity should gird itself for a real struggle, . . . the mission seeks to stress once more the reasonableness of the Christian faith in the personal God, its aptness to the deepest needs and farthest aspirations of human life, and its redemptive creative power in the organizing and shaping of a bewildered society toward the standards and ideals of the kingdom of God.

Here is no gospel of escape, but sound realism in which the Christian church asserts its responsibility for the character of civilization. This responsibility is not referred to as if it were to be discharged as a marginal by-product, but as part of the "fulness of the gospel of our Lord and Savior, Jesus Christ." Plainly, a new dimension has come into our Christian faith. Never before was an "evangelistic" enterprise projected by orthodox denominations in such terms as these. Never before in Protestantism was the social gospel officially integrated with personal salvation as part of the evangel of Christianity. The conception of the Christian church as the supremely responsible agency for "discovering and utilizing the will of God as the moral standard by which our generation may find its way to correct judgments," is new in official Protestant pronouncements. We forbear to quote extensively from the statement of purpose and method, but we may say that its entire text is shot through with a sense of the social responsibility of the Christian church.

At one point, the statement falls into an obscurantism which one could afford to overlook were it not emphasized and elaborated. "A social order is an abstraction," says the committee. "It is with the men and women who are responsible for institutional life and with those who live under it that Christian leaders have to deal." Therefore the church "must never consider itself committed to any one social order." Each of these statements is correct enough taken by itself, but connected together they are misleading and inconsistent with the rest of the pronouncement. If the social order is an abstraction, the individual apart from the social order is also an abstraction. Every attempt to put asunder these two—the individual and the social order—which God hath joined together, and to make one the object of Christian solicitude apart from the other, lands the church in unreality.

The gospel is bound to be a social gospel just because it is an individual gospel, and it is bound to be an individual gospel just because it is a social gospel. It may reassure certain perturbed souls to have it whispered in their ear that, despite the interest of the preaching mission in the social responsibility of Christianity, they need not fear this emphasis because, after all, the Christian church "must not consider itself committed to any one social order"—but the mission may regret this retreat from reality. This is obscurantist talk, and nothing else. It is unworthy to be included in an otherwise noble and history-making pronouncement. The church is bound to commit itself to whatever social order promises to cure the injustices that inhere in the one we now have. Not to do so would stultify its own profession of social responsibility.

The preachers who undertake this mission may well turn out to be the heralds of a new era in American Protestantism. The old evangelism is dead. It will never be heeded again. But we must not expect these missioners to make an adequate presentation of the full gospel, the gospel of corporate salvation. There is no Savonarola among them. The preachers selected are necessarily all men of mature if not advanced years. Their preaching habits were set in the patterns of a homiletic art which cannot be changed over night. It is doubtful whether men of their generation can preach the corporate gospel except as a by-product of conventional pietism. Who will name forty preachers of acknowledged power—the mission will require that many—who have learned how to organize their social convictions into homiletical patterns? Preaching is the most difficult of the arts. And no seminary in America is training men to preach the social gospel. Are there a half-dozen outstanding pulpits in America where a gospel is being preached answering to the Federal council's interpretation of the purpose of the preaching mission as contained in its prospectus? There are twenty thousand preachers who believe this gospel, but who among us has learned to preach it?

We must, therefore, not expect too much from the forty preachers. But we have the right to expect every man of them to take his responsibility with a solemn sense of its gravity. No man should deceive himself into thinking that by parroting the old phrases he can play an effective and honorable part in a mission whose purpose is that set forth in this prospectus. The lesson of Dr. E. Stanley Jones's tour of three years ago must not be forgotten. That type of evangelism is dead! We reiterate it—it is dead! For the Federal council to repeat that gesture of futility will only hasten the disintegration which our sectarianized Protestantism is now undergoing. What is needed is to present, however haltingly and awkwardly, the full gospel, confronting "contemporary life" with the judgment of God upon the character of our civilization and calling the scattered dry bones of our desiccated denominationalism into a living organism competent to function as the body of Christ.

The prospectus asks the churches to pray "that those who are God's spokesmen during the mission may have unclouded insight into his will, and persuasive ability in interpreting that will to the men and women of today." We would spread far and wide this request for prayer, and to all petitions which may arise in response to it we would add our own Amen and Amen!

3640 Dead!

KILLED in automobile accidents during October: 3,640. No words can add to the horror of those figures. Three thousand six hundred and forty Americans killed in one month—almost exactly ten times the number killed in action or dead of wounds during the entire war of 1898! In every city across the nation newspaper columns record this growing massacre, and editorials cry for an end to the slaughter. Almost nightly the radio broadcasts appeals for careful driving. Schools alter their curriculum to make a place for safety instruction. Church vestibules display warning posters. Municipalities and civic organizations distribute the famous "—And Sudden Death" pamphlet by the millions. Nevertheless, the stark fact must be faced that the latest month for which complete statistics are available witnessed 3,640 automobile killings.

This is the largest death list so far compiled in any single month. It means that, despite all the safety campaigns, this menace is not abating; it is on the increase. Last year there were approximately 36,000 killed in automobile accidents in the United States. The October death list now lifts the rate to an approximate 44,000 a year. Fortunately, the total figures for 1935 will not be that high, since it has taken ten months for this rush toward destruction to reach its present pace. But automobile killings for 1935 will be in excess of the 35,769 killings for 1934. And the national death rate from this cause is going steadily upward month by month.

Everybody agrees that such figures reveal an appalling state of affairs—a Frankenstein civilization in which man is the victim of his own mechanical contrivances. There is a national demand for action. But this demand is accomplishing next to nothing because there is as yet no readiness among those in positions of power to tell the truth about the causes of this massacre and then face the consequences of that truth. Aside from the cries of horror, there persists generally a determination to talk all around the edges of this situation, apparently in the hope that attention may thereby be deflected from the two facts which lie squarely at its center.

An illustration of the sort of thing which is going on has recently been furnished by the newspapers of Detroit, "the motor city." By the middle of November Detroit's automobile death toll had reached 275. Its newspapers recognized the perils to life in the city's lethal traffic by launching various "safety" campaigns. The Detroit News, sensing the danger to the continued prosperity of the industry on which the city depends for its income, printed a front-page editorial in which it declared that the automobile manufacturers must assume responsibility. "Let the industry which has given us the cars," cried this editorial, "establish the rules by which those same useful cars will cease to be weapons of death and injury."

But the automobile makers had no intention of admitting any such responsibility. Three days later the Automobile Manufacturers association asked for, and received, space on page one of the Detroit Free Press —morning rival of the News—to publish a statement "To the people of Detroit." In this, the manufacturers asserted that the main cause of the trouble is the fact that city streets have not been planned for automobile traffic; that the manufacturers have done their part by making their cars "inherently safe"—a claim which may profitably be compared with the "blowout" advertising campaign now being conducted by tire manufacturers; and that the industry has established at Harvard a "Bureau for Street Traffic Research" which is planned to make a scientific study of traffic problems and issue recommendations for their correction. What more could be expected of the industry?

Neither the editorial demand in the one Detroit newspaper nor the industry's reply in the other got beyond the periphery of this problem. When asked to specify exactly what he wanted done by the engineers of the industry, the editor of the News said: "We believe that if engineers tackled the problem they could recommend regulations, such as changes in street widths, separation of grades at important intersections, more rigid examinations of applicants for driver's licenses, better coordination of traffic lights; provide for more rigid inspection of cars, with especial reference to brakes; determine the value of one-way streets, of elevated drives, and lay down laws for the pedestrian." What this really amounted to was a proposal to rebuild the city of Detroit. It was on all fours with the safety campaign being conducted by one of the Chicago newspapers, which would solve the problem by elevating all highways over which automobile traffic passes. Both newspapers know perfectly well that before a solution can be found in such terms years must pass, public funds must be expended on an unparalleled scale, and hundreds of thousands of people will have been killed in the meantime.

Other newspapers—with the backing of organizations of many kinds—are promoting the signing of safe driving pledges. One such pledge, containing seven specifications, was originated by the Hartford Times and is now being publicized by 64 newspapers scattered throughout the country. A recent development has seen this same pledge promoted by many college newspapers; when one of the Roosevelt boys at Harvard signed, that made front-page news. In the Catholic diocese of Connecticut the bishop secured 164,000 pledge cards intended for signature by church attendants.

No one will deny the value of such agitation and such efforts. But no one should be deceived as to their

essential superficiality. All of them represent an effort to escape from this horror without facing the two causes which, more than all others, are responsible for this death harvest. Those two causes are excessive speed in the cars manufactured, and drunken driving. For the first of these the manufacturer must be held responsible; for the second, the public. Until both are acknowledged frankly, faced openly, and dealt with directly the campaign for safety on our highways cannot be claimed really to have begun.

Consider the manufacturers' responsibility for excessive speed. A promotional photograph for a low-priced automobile, printed in a Chicago paper last week, depicted Barney Oldfield pointing to the car's speedometer to show that it would register up to 100 miles an hour but purportedly saying, "Sixty's enough." Well, if sixty is enough, why provide that lethal extra forty? As a matter of fact, sixty is not only enough; sixty is too much. Forty-five miles an hour is quite enough. Traffic can be conducted with that maximum at a hardly appreciable diminution of speed, provided that the maximum applies to all cars. If, as the automobile makers told the people of Detroit, the trouble lies in the way our cities are constructed, then surely the immediate responsibility is on the industry to build their cars to fit the cities, and not on the cities to rebuild their highways to fit the cars. For the manufacturer to sell a car capable of going from 60 to 100 miles an hour and then to depend for safety on the signing of a pledge: "I will drive at moderate speed and on my own side of the road," is to exhibit utter social irresponsibility. It is the individual who never takes the pledge, or who is provided with the means of ignoring his pledge at a critical moment, who turns the automobile into a weapon of destruction.

Consider the public's responsibility for drunken driving. It is the American public which has voted for "personal liberty." Dr. Theron Wendell Kilmer, police surgeon of Hempstead, Long Island, told the annual convention of the International association of police and fire surgeons last week precisely what that has meant on the highways. For the nation as a whole, and despite the hesitancy of police officers to make arrests under this charge, figures provided by state commissioners of motor vehicles showed that drunken driving is 45 per cent more prevalent today than at the end of prohibition. Every state reported an increase in drunken driving for 1934 over 1933; the District of Columbia was the solitary exception. In such a state as Colorado, where vehicle registrations went up 3 per cent, drunken driving cases went up 200 per cent. In New York, license revocations and suspensions for drunken driving went up approximately 50 per cent.

Several weeks ago a Chicago minister stood beside the coffin of a famous cartoonist who had been killed while hurtling along the roads after a night spent in celebrating the signing of a new and lucrative contract. In the gathering were scores of public officials—the governor, the mayor, the commissioner of this and that; proprietors of great newspapers; officers of all sorts of civic organizations. The minister suddenly departed from the usual ritual for the burial of the dead; he began, in the phrase of our forefathers, to "improve the occasion" as, standing in the presence of death, they had the habit of improving it. He showed them the newspaper as it is today—this page inviting the reader to drink; the opposite page inviting him to turn the starting switch in a 100-miles-an-hour juggernaut. The entire nation must be made to look at that same picture. For until the drink is taken out of the driver's seat, and until the car itself is built to the present limitations of our highways, the slaughter will go on.

The Other Door

EDITOR THE CHRISTIAN CENTURY:

SIR: Do you remember the dream which a man once had of the Two Doors? He saw as he slept a vast hall, down which row after row of—it does not matter what their nationality was—men and women were advancing. At the end of the hall were two doors. Over one was the inscription "Heaven," over the other "Lecture upon Heaven" . . . and the whole company marched through the door into the lecture!

It was very foolish and very mad, but it was very like the choice that we often make. Instead of reading a poet, we read a criticism of him. Instead of wandering through the countryside, we read what others have written, and are perhaps like the esthetic youth who confessed that he had never seen a sunset in nature which quite satisfied him. Instead of knowing the birds in their flight, we know their Latin names.

We are always in danger, especially in these modern times, of missing the real first-hand experiences through our preoccupation with them as problems. But life is more than problems. Everyone who loves Emily Dickinson, as indeed all good people do, will remember her lines upon keeping Sabbath at home:

> God preaches—a noted clergyman—
> And the sermon is never long;
> So instead of going to heaven at last
> I'm going all along.

It is very well to hear lectures upon heaven, but it is better to go there if we can.

Do you ever grow a bit tired of the cobwebby state of mind in which we seem to lose the power of simple enjoyment? We are tempted to be thinking out the significance of something which is, some day, but not now, to be ours. We are very learned in maps and time-tables, but we do not travel. We go into the "Lecture upon Heaven" when we might enter into that Promised Land.

It is not at all easy to balance the claims of thought and of action, is it? But we in this present modern world, in our vast city populations, tend rather too much to the discussion of problems and forget the reality which is all about us. "Action dulls thought," one philosopher said, but a wiser voice tells us that the kingdom of God is not in word but in power.

Yours all for trying the other door,

QUINTUS QUIZ.

XUM

Shall We Sign the Pacifist Pledge? No!

By Ernest Hatch Wilkins

THE CALL to a nation-wide student mobilization for peace on or before Armistice day, issued over the names of several national student organizations, suggests a fourfold program, of which the fourth feature is to challenge students "to refuse to support the government of the United States in any war it may undertake." The attempt to get students to take such a pledge is not new, but it is being made at this time on the basis of a wider sponsorship than it has previously received. Under these circumstances you may well be perplexed, and it has seemed to me that I owe it to you to try to help clear up that perplexity.*

The attempt to get students to take such a pledge springs—largely, at least—from a desire to help prevent and suppress war. That desire I share intensely, as I think we all do; but it does not follow that we should give adherence to any and every particular plan which is proposed as a means to this end. Some plans are good; some are merely futile; some tend to defeat the very end they seek. No matter how passionate our desire for peace may be, neither our own passion nor anyone else's passion should sweep away our judgment. If ever there was a problem calling for the keenest and most searching and most persistent judgment of which the human mind is capable, that problem is the infinitely difficult and terribly critical problem of war and peace.

Implications in Pledge-Taking

No pledge, whether written or oral, ought to be taken unless one fully realizes its implications and is resolved to keep it at any cost. To take a pledge without realizing its implications is unintelligent; to take a pledge without the resolve to keep it at any cost is despicable.

The proponent of a pledge acts in general upon the principle that if, prior to a crisis, he can get people to promise that they will act in a certain way when the crisis comes, some of them, at least, when the crisis does come will act in a way in which they might not have acted if they had been free to choose their course of action. And the pledge salesman on a college campus usually applies the common and obvious devices of campus salesmanship. It is hard to refuse to sign when you are urged to sign by a specifically persuasive man or an inherently persuasive girl. Under pressure, students tend to "fall for" signature altogether too easily.

The contribution of a college man or woman to the cause of peace ought not to be casual, or just an easy way of escape from pressure. The contribution of the college man or woman to the cause of peace ought, at least, to be honest, and, at least, to be intelligent.

What, now, are the real implications of the proposed pledge?

Let me point out, first, that it goes far beyond the refusal to bear arms. To refuse to support the government in any war it may undertake involves refusal, for instance, to engage in any form of camp labor, in any medical, nursing, or welfare service, in any agricultural or industrial production or any transportation related to anything to be used by the armed forces, or in any program of voluntary or compulsory financial support. The extension of the pledge beyond mere bearing of arms is logical enough. Even in the last war support of some kind was sought from almost the entire population. The next war, if it comes, will be totalitarian, both in its air-menace and in the extent of the support which the government will demand. This is, of course, an added reason why we should do our utmost to prevent the next war, and an added reason why that endeavor should be intelligent.

To Register or Not to Register

Let us next suppose that one of you men should now take the pledge, with the resolution to keep it at any cost. And suppose that ten years from now the United States should enter into a state of war with some other country. Immediately the draft would again go into effect, and every man of fighting age would be ordered to register at a certain time and place. You would then have two courses before you.

You might refuse to register. In that case a government official would be calling on you in a very short time. He would ask you why you did not register. And if you should answer, "When I was a sophomore in college I promised that I would not support the government in any war it might undertake," that answer would not get very far with him. You would find yourself very soon, if you were lucky, in a concentration camp, or, if you were less lucky, in a federal prison.

Or you might register. But in that moment you would pass from civilian to military jurisdiction. You might conceivably be exempted from the actual bearing of arms. That would probably be the case if you were a member of a recognized religious group, such as the Society of Friends, for whom the refusal to fight is an essential element in a long accepted body of doctrine. But governmental respect even for this position is a matter of custom, not of statute. And that respect has never extended, and would probably never extend, to exemption from manual or other labor in support of the armed forces. If, being under military jurisdiction, you should refuse to obey orders, even though those orders had reference merely to labor about the camp, you would be liable to court martial—and court martials may order imprisonment or death.

No man has the right to take the proposed pledge unless he is ready to undergo such experience.

*This article contains the substance of an address delivered by President Wilkins before a student assembly at Oberlin college.

Let us next suppose that one of you women should now take the pledge, with the resolution to keep it at any cost. It would, of course, mean that you could not engage in war work of any kind whatsoever, nursing, Red Cross work, Y.W.C.A. work, sewing, knitting, conserving food, replacing absent men in industry, serving in any one of the numberless auxiliary activities. It is perfectly possible that if war were to come in ten years the draft would extend to you not, presumably, for military action, but for active participation in some type of auxiliary service. If such participation is merely voluntary and you refuse it, you would face an ostracism which would be the moral equivalent of tar and feathers. If such participation is commanded and you refuse it, you too would face, at the least, a concentration camp—to which you would hardly be allowed to take your children.

No woman has the right to take the proposed pledge unless she is ready to undergo such experience.

If any man or woman, recognizing such implications and resolved to bear the cost, nevertheless takes the pledge, he or she has my respect. But this I believe —and I am no cynic, least of all where you are concerned: it is a terrible thing to say, but knowing as I do, and as you do not, the tremendous pressure to conform, the tornadic, octopean pressure to conform, which comes with entrance into war, I believe that of those who might now take the pledge deliberately and resolutely not one in ten would keep it under the fierceness of that strain. This again is an added reason why we should do our utmost to prevent the next war—and an added reason why that endeavor should be intelligent. And though I should respect any man or woman who might now take the pledge deliberately and resolutely, I should have far greater respect for one who, when the crisis came, might refuse to participate not because he had taken a pledge years before, but because, in the face of the crisis, his own matured conviction, sovereign and unimpaired, might lead him to believe that he could not do otherwise.

Pledges and Peace

I have said that I should respect a man who takes the pledge with full recognition of its implications and full readiness to bear the cost: I should respect him, but I should think that he was grievously mistaken, and that the effect of his action would be not to further but to hamper the achievement of peace. Bad as war is, mankind has been faced, and may yet be faced, with the choice between war and some condition which is even worse than war.

It seems a dreadful thing to accord support to any type of war. All war is horrible. There are types of war which I, as an individual and as a patriot, could not support. But there are other types of war from which, in my deliberate judgment, even the pacifist cannot rightly withhold support.

If on a village street one man kills another, that is, in general, murder—but there are exceptions. It is not murder if the one who kills is a policeman and his victim is a felon who would otherwise escape arrest; it is not murder if the one who kills does so as the only means of saving his own life; and it is, under certain circumstances, not murder if the one who kills is a third party intervening to protect the life of a defenseless person. Most warfare is mass murder. But if military sanctions are ordered by a truly international tribunal for the sake of the maintenance of the world order against an international felon, then I believe that military action is justified, and is indeed to be classed as mass police action rather than as war. If the United States were a member of the League of Nations, as it ought eventually to be, and if that league should call on us to participate in military sanctions, it would be right, in my judgment, for men of fighting age to enter active military service, and for all others, men and women, to support the military effort.

Aggressive and Defensive War

I am well aware that the attempt to differentiate aggressive from defensive war has in many instances been difficult, but I believe such difficulty to be due to diplomatic intrigue and to propaganda rather than to inherent inaccessibility of the facts. In any case, if this country were invaded by a foreign host, by land, or sea, or air, it would be right, in my judgment, for men of fighting age to enter active military service, and for all others, men and women, to support the military effort. I do not believe that if a neighbor country should be similarly invaded it would necessarily be our duty to go to her defense; but I can imagine circumstances in which it would be our duty.

I find myself driven to the conclusion that these types of warfare may, in the chaos of our still primitive civilization, be right. If you share that conclusion as regards any one of the three types of warfare mentioned, you cannot honorably sign the pledge. But the fact that war in certain circumstances may be right makes it all the more incumbent on those of us who share that view to use our utmost intelligence and strength of will to prevent the development of those circumstances.

The proponents of the pledge are certainly moved in some measure by the idea that if any large number of students should sign it the government would thereby be led to refrain from some war in which it might otherwise engage. But that idea is, unfortunately, naïve; for the government would not ascribe to the pledges even the relatively slight significance which they would really have. I have already said that in my reluctant judgment not one in ten of those taking the pledge would keep it under the tremendous pressure of war. The military branches of the government, knowing students less well than I do and confident of the crushing power of governmental pressure in war time, would be more likely to say "one in a hundred," or "one in a thousand"—and to regard that one as negligible. The taking of the pledges would, in my opinion, have no practical influence whatsoever in leading the government to refrain from war.

There is still another reason, of a different order, for not taking this pledge. The finally effective steps toward peace will be taken not by individuals nor by

conventions but by governments. Even though government action in the last analysis may be responsive to public pressure, it is the government that must act, and it must act in terms of legislation and of treaty. The most directly effective way in which any citizen can promote the cause of peace is by doing all he can to lead his government to take effective steps toward peace.

Our own government has started on that high road, and it has started on that road not without collegiate endeavor and support. The government ought to look to the colleges, directly or indirectly, for advice and support in its further progress. The attitude of the colleges toward the government in the matter of peace ought, therefore, to be cooperative, and not non-cooperative. The pledge proposed is absolutely non-cooperative. If it were taken by any such number as to lead the government to think that the attitude expressed is characteristic of the colleges, the governmental conclusion, unfair but inevitable, would be that colleges are hostile, that they are in fact "hotbeds of sedition," and that any peace proposal emanating from a college source or supported by a college representative is suspect and undesirable. To have the government develop such an attitude toward the colleges would be tragically unfortunate for the cause of peace.

I believe, therefore, that the taking of the pledge would be worse than futile.

This has been a negative talk. I have argued against the adoption of one particular plan proposed as a means toward the prevention of war. To leave the matter permanently there would be unpardonable. War must go. If this particular plan is bad, what plans are good? The task of peace, to be sure, is a lifelong task; but is there not something you can do about it now? Yes. Many suggestions have been made from time to time upon this platform. As soon as time and strength permit I shall try to combine those and other suggestions in a positive talk on student work for the prevention of war.

This, in any case, is true: the action of the American college in the field of peace should be specifically collegiate—it should be primarily intelligent, not primarily emotional; deliberate, not impulsive; realistic, not naïve; not defeatist, but creative.

Shall We Sign the Pacifist Pledge? Yes!

By Kirby Page

PACIFISTS must take seriously the spirited argument presented by President Wilkins. For this reason I am glad to respond to the editor's request for a brief comment on the significant questions raised. That a religious person is justified in expressing his resolute determination not to engage in certain types of action will be readily admitted. A Christian now residing in the United States is surely warranted in saying that he will never consent to the lynching of a human being and that he will never participate in the burning of a Negro community, even if some member of that race commits a horrible crime. To refuse to burn at the stake an individual who perpetrates a ghastly outrage is not to consent to the crime. To refuse to join a mob seeking retaliation by shooting down other Negroes is not to reflect cowardice, nor is it treason to the white race. If there is reason to believe that at some future date a terrific temptation to take part in a lynching will be presented, surely a religious person is warranted in recording emphatically that he will never consent to or engage in the burning of a human being. The signing of a pledge to this effect may serve as a reminder and a reinforcement in the hour of testing and may be used as a device with which to stimulate discussion and action on the part of other individuals. Signing a pledge to refrain from lynching is not by itself adequate, but surely it is legitimate! The crucial issue here involved is not the mere use of ink on a sheet of paper but the proclamation of an unqualified determination never to approve of this specific way of dealing with a criminal.

War is a particular method of dealing with international evildoers. Is a Christian justified in saying that he will never consent to its use and that he will never take any voluntary part in the waging of armed hostilities against another nation? The answer depends upon the nature of the war method and upon the consequences which flow from its utilization. What happens when, under present day conditions, a nation resorts to war?

Consider an extreme situation. Suppose that the United States feels obliged in self-defense to take up arms against Japan. Where would our armed forces do their fighting and what weapons would they make use of? In fighting in self-defense against Germany, American troops fought on German soil, as close to Berlin as they could force their way. In seeking to win this war of self-defense the American people consented to a hunger blockade of Germany which starved to death uncounted thousands of men, women and children. In self-defense American airmen rained death upon German cities. And if the United States stumbles into a defensive war with Japan, as much of the fighting as possible will be conducted on Japan's soil. Without doubt the United States would in that event endeavor to blockade Japan and to maintain the policy of starvation as long as necessary to win the war. The bombing of strategic centers in Japan would surely be undertaken. The realities of war will be driven home if we remember the inflammable nature of Japanese cities.

Sentimentalists in the United States would doubtless

object to the starving of Japanese people and the burning of their homes, but they would not be able to control the decision as to which weapons of war would be utilized. That decision would remain in the hands of "realists"—officers in military and naval headquarters. President Wilkins pleads for a sober realization of the incalculable power of passion and propaganda in war time, and I desire to join in voicing this plea. But it is imperative that we realize also that when a nation resorts to armed hostilities and believes itself to be fighting a life-and-death struggle in self-defense, its choice of weapons will surely be determined, not by tender-minded humanitarians, but by passion and the ruthless considerations of military necessity. After weeks and months of incessant propaganda designed to produce the conviction that the Japanese are monsters and fiends, not one American out of ten of all who have consented to the war in self-defense would stand up and protest against the blockade of Japan and the bombing of Japanese cities. The individual who consents to war must realize that in the frenzy of war time the doctrine of necessity rules supreme. Acceptance of the method of war produces impotence in the effort to humanize the conflict.

The Example of Jesus

But the pacifist must meet the rejoinder that it is theoretically permissible to limit consent to armed action on our own soil against an invading force. A Christian will approach this problem with a vivid realization that his own religion emerged from a similar historical situation. Does the Christian method of dealing with enemies differ in any vital respect from other means of defense against enemies? Surely Jesus thought so. "It was said to you of old, an eye for an eye, and a tooth for a tooth. But I say unto you, you must love your enemies"—bless them, pray for them, do them good. Is aggressive good will free to take up any and every weapon of destruction in dealing with enemies? Every Christian is obliged to face soberly this question: If Jesus had accepted the conclusion of the zealots that deliverance from Roman rule could be achieved only by armed action on the part of Jewish patriots, would he have been justified in waging war against the invaders? If Jesus had led his countrymen to armed victory over the Romans, if he had accepted the doctrine that the end justifies the means, could he have founded a religion of redemptive power? No! The significance of Jesus' way of life is found not only in ends but also in means.

Even a minimum of realism in evaluating the various aspects of the contemporary scene makes mandatory the conclusion that the United States is in no genuine danger of an unprovoked invasion. If Japanese armed forces ever land on American soil they will come as a consequence of a collision between the policies of the two nations which results in war. In that event there is a far higher degree of probability that our army and navy will invade Japan. Even if the people of the United States should feel obliged to take up arms in self-defense, victory would not bring security or justice. And there is an appalling possibility that such a conflict would be transformed into a world war with cataclysmic consequences for humanity. Surely therefore a Christian is justified in saying that he will never consent to war under any circumstances whatsoever!

Direct and Indirect Guilt

With President Wilkins' warning against hasty and ill-considered signing of pledges I am in complete sympathy. For an individual to say that he will not sanction any future war is to take an extremely serious step. No person is warranted in proclaiming this conviction until he has earned the right through mature deliberation. Moreover, it is apparent that the phrasing of a commitment is important. Indirect responsibility for war is unavoidable so long as one resides in a belligerent nation. Every form of useful work in war time aids in the waging of the war. But the declaration that there is no essential difference between raising potatoes and bombing an enemy city leads to sheer obfuscation. No person can dwell in an imperfect community without being contaminated in some degree by its evils. If indirect and limited responsibility produces the same quality of guilt as direct and voluntary participation in evil, then moral judgments are rendered meaningless. Is a merchant who sells a rope to an individual, without any knowledge that it will be used by a lynching mob, equally guilty with the vigilante who draws the noose around the neck of the victim?

Surely it is permissible for an individual to refuse to consent to capital punishment, although so long as it is perpetuated he may be unable to avoid some degree of indirect responsibility for it. Surely also a Christian is warranted in refusing to consent to the waging of war, in spite of inability completely to escape its meshes. Likewise he is justified in saying that he will not take up weapons of battle and that he will not wear a uniform of the war system in any capacity whatsoever. Dr. Wilkins has rendered a real service in uttering his warning against loosely worded pledges, but he has not demonstrated that inability of a citizen to avoid indirect responsibility in war time nullifies his right to withhold direct and voluntary participation in the waging of war.

Pacifism—Negative and Positive

What would happen if a substantial proportion of religious people could be induced to commit themselves to the pacifist strategy in dealing with other nations? Let the fact be remembered that pacifism is both negative and positive—refusal to sanction or engage in war, and commitment to the processes and agencies of peace. In spite of a widespread popular belief to the contrary, most pacifists recognize fully that refusal to engage in war constitutes only a portion of their responsibility. My question is therefore: what would happen if large numbers of Christians should simultaneously proclaim their determination not to sanction war under any circumstances and if they should redouble their efforts to bring about drastic changes in nationalism and in capitalism in order that cooperative commonwealths might strengthen and utilize international agencies of justice? What if the churches

should now disentagle themselves from the war system?

That various religious groups are already moving swiftly in this direction is easily demonstrable. The general council of Congregational and Christian churches, of which President Wilkins is a distinguished member, is on record in the official words: "The cleavage between the way of Jesus and the system of war is clear. We of this council are convinced that we must now make this declaration, 'The church is through with war!' We of this council call upon the people of the churches to renounce war and all its works and ways and to refuse to support, sanction or bless it." Precisely so! No less than sixty bishops and forty-five presidents of colleges and universities joined in a manifesto which included these words: "War has always been bloody and brutal. It is now an atrocity.... War is as futile as it is barbarous.... There is no victor.... All are defeated.... Modern war is suicide." Surely it is consistent for Christians who accept the truth of these ringing words to sign their names to a solemn covenant never under any circumstances to sanction atrocity and mass suicide. If the churches of America would not only render unto Caesar the things that are Caesar's, but would also render unto God the things that are God's, they could make it impossible for the United States to wage war and compel the adoption of a foreign policy which would aid in bringing about a far higher degree of justice and security for all nations, including our own country.

The churches as official institutions cannot be disentangled from war unless energetic minorities set the example. One aspect of the pacifist faith can be expressed in this sequence: Governments will never abandon war until the churches have withdrawn their approval and support from the war system; the churches as institutions will never repudiate the war system until minorities within their ranks have led the way; therefore, supreme importance must be attached to the task of increasing the number of pacifists who proclaim their determination never to consent to war and to show their faith by their works in behalf of international justice and friendship.

That refusal to engage in war is regarded as treasonable is evident from the utterances of many of our fellow-citizens. Long ago the contemporaries of Jesus begged for the release of Barabbas, the patriot who in a rebellion killed a Roman, and howled for the crucifixion of the Galilean who challenged them to love the invading Romans. No individual is warranted in becoming a pacifist unless he is prepared to run risks and accept consequences. But no person can be a true follower of the Prince of Peace unless he is willing to take up his cross and follow on toward Calvary. To exhibit unswerving loyalty to Jesus' way of aggressive good will toward enemies and with him to refrain under all circumstances from hatred and slaughter is to reflect in the highest degree intelligence, deliberation, realism and creativity.

Harlem's God

By Edwin T. Buehrer

EVERYBODY in Harlem knows about Father Divine, but only those who have steeped themselves in several of his "Peace Mission" meetings can appreciate the power and influence which this man wields over thousands of frenzied followers in many sections of the United States and in several European centers. I had long wanted to know more about him than I could learn from the fragmentary accounts of the newspapers and so one day I set out on my pilgrimage. I descended the steep precipice off the campus of Columbia university into Morningside park, and in less than two minutes I was on the fringe of New York's Harlem. I was soon directed to Father Divine's headquarters on 115th street where a "banquet table" was spread for the "angels" of his several "heavens" in this part of the city. One could have found it without a street number, for with every block "peace" signs were increasing. Here was a "Peace Coal Company," there a "Peace Restaurant," across the street a "Peace Radio Shop," and farther down a "Peace Beauty Parlor." It wasn't long until I heard strains of rhythmic, delirious singing which I had almost forgotten but which was strangely reminiscent of Negro revivals and outdoor "baptizings" which I had attended in the deep south when I was a boy.

The humble structure from which these strains came had an arched sign almost directly over the sidewalk with the word "Peace" across it in large letters. I pushed my way down the stairs and, before I knew it, I was in the midst of an emotional maelstrom the like of which I had never seen before. "Is he here?" I inquired. "Yes," said the person nearest me, "and isn't it wonderful?" What with the excitement, the pushing and milling around there was no chance to see the central figure in this emotional storm, so I just stood and listened to the clapping of hands and the stamping of feet that accompanied the words:

Keep your mind stayed on Father,
Keep your mind stayed on Father,
Keep your mind stayed on Father
All the way.

If you don't you will lose him,
If you don't you will lose him,
If you don't you will lose him,
And go astray.

The pressure of the crowds was terrific, and the air so foul, hot, soggy and oppressive that I thought I should faint; but no one else seemed to mind. The intensity of the song increased with every measure until a grand climax of joy and delirium brought it to an

abrupt stop. Hands shot up. Voices rang out, exultant voices, pleading to be heard. "Father!" "I thank you, Father!" But the Father paid no attention. I finally discovered him near the very entrance where I had stopped. A squat, pudgy little man, scarcely more than five feet tall, bald, smooth-faced, with a well-trimmed mustache, sitting at the head of a large U-shaped table. There was a knitted cover over the back of his chair with the word "God" woven into it. The guests were his "angels." They were eating a sumptuous meal, well prepared and well served, and they were eating heartily. Father Divine, it seemed, was the heartiest eater of them all.

The Voice of Testimony

As the singing came to a stop they continued to eat, but the hundreds of others, standing around the table, occupying every square inch of floor space, were waiting eagerly for the next testimony. Those seeking recognition finally dropped their hands until one woman alone remained to speak. "Father Divine," she began, "I thank you fo' all you've done fo' me. I married several times without both'ring about a divo'ce, and I prayed you to forgive me and you did. Then I asked you to put me on relief and you did. But Father Divine, the food was bad, and there wasn't much of it, and so I prayed you to give me some work, and you did. You gave me a job scrubbin' floors in your house, the floors over which your precious feet walk every day, and I thank you, Father, I thank you. . . . "

In this vein her testimony rambled on, ending at last in an improvised song:

> I love you with all my heart,
> I'll serve you with all my heart,
> Father Divine . . .

The others soon caught the tune, and with each repetition sang it more vibrantly, until the delirium of the previous song was recaptured along with the clapping and the stamping. I too hummed it, with the rest, as it stretched on interminably with its many and varied accretions:

> I trust you with all my heart,
> I'll obey you with all my heart,
> Father Divine . . .

Again the singing stopped suddenly and again hands shot up and voices rang out. Every confessor asked for forgiveness and thanked Father Divine for miraculous cures and other answers to prayers; and every one ended with another vibrant, swaying, spontaneous song, improvised to suit the mood of the confessor and the spirit of the moment. Throughout a half dozen or more confessions the object of all this adulation kept on eating and apparently paying no attention whatever to what the various people were saying.

The air was poisonous, perspiration oozed from every pore, confessions and songs continued and the nerves of the faithful began to give way. Some shouted and leaped up and down and pounded the tables. Huge women grabbed other huge women around the waist and twirled them round and round. Others spun around like whirling dervishes until they fell exhausted against those near them. Some fell prostrate across the table or to the dirty floor. Father Divine finally wiped his hands and his mouth with his napkin and began to rise. There was tense silence, then fierce handclapping, and then silence again as he began to speak. The great moment had arrived. Jesus Christ, very God, materialized again after two thousand years, right here on earth and in this very room. It was "truly wonderful."

Personal History

Father Divine, formerly known as Joe Baker, spent his boyhood in Alabama. For a number of years he preached in Sayville, Long Island, and attracted a considerable following. Then, arrested for maintaining a nuisance, and released on appeal, he journeyed over to Harlem and became an instant success. He does not openly boast that he is God, but he so declares himself, by implication, in every address he makes to his adoring worshipers. He cheerfully forgives all those who confess their sins. He urges them to relax their "conscious mentality" and to trust and obey him. He encourages them to pray to him and assures them that although he may be elsewhere "in the body" he can nevertheless hear them and answer them. He promises peace and brotherhood and material abundance to all those who will renounce everything for him.

His followers hang on his every word and respond with vigorous handclapping and joyous exclamations. When he finishes he turns around abruptly, strides through the door, up the steps and into one of his high-powered limousines to be sped away to some other meeting place. The way is cleared as he moves along but many worshipers follow him for a final glimpse, or, if possible, to touch him as he passes.

"The Most High God"

The room is soon cleared of its bulging multitude but a few dozen hangers-on enjoy sitting around, strumming a mandolin or a guitar, chatting, laughing, or just quietly sitting. I joined this friendly, informal group and made use of my opportunity to note the many pictures and inscriptions hanging on the walls. Over the foot of the table hangs a huge, life-size portrait of Father Divine. One inscription says: "Father Divine has brought peace to the nation. He is God. If you keep his saying you will never taste death." Another: "Father Divine, the most high God, is also creator of the universe. All glory and honor be unto his regal majesty, world without end." In one corner hangs what is unmistakably a picture of the new deal eagle, but its color is brown instead of blue, and its head is none other than that of Father Divine. There is also a picture of a sheep with the inscription, "We know our master's voice." The most dignified and comprehensive poster of all, supposedly a statement from Father Divine, sets forth as its objective the abolition of all "segregations, discriminations and divisions among the people that the kingdom of God and the kingdoms of earth may be one. So that governments of the world through the people, by the people and for the people might not perish from the earth."

Next to the banquet room is an informal meeting place which is open and very busy from ten in the morn-

ing to ten at night. It too has a warm, friendly atmosphere, and here many come to rest a while, to offer a prayer to Father Divine, to improvise and lead in song, or simply to be sociable. The procedure is similar to that in the "banquet room" whether there is only a handful of people or an overflow crowd. There is no leader, no Bible, no hymn book, no order of service. "Don't you ever read the Bible?" I queried. "Why should we?" was the prompt reply. "Didn't God write the Bible? Father Divine is the Bible." I did not have to ask about their hymn books or their order of service after what I had seen and heard. There is no such thing as reverence unless the term is meant to express spontaneous and unconventional self-expression. While some are testifying, and others singing, a few may be carrying on a friendly chat in some corner of the room. Little children reflect the mood of their elders by jigging down the aisles to the rhythm of the song.

Father Divine's Appeal

How can such a phenomenon occur in New York city? Or anywhere? To answer that question I can only suggest, briefly, a few basic appeals which Father Divine makes, consciously or unconsciously, to his particular followers in Harlem.

1. There is first of all the sex appeal. This is too obvious to be denied. In his vast afternoon audiences, it is safe to say, about 85 per cent of the faithful are women. I heard only two men testify, or pray (one cannot always distinguish between the two), as over against fifteen to twenty women. Most of these recitals refer to a black past full of indiscretions such as are unfit to print, and they are told with all the composure and joy of people who have told them before, who are not altogether ashamed of their record, and who are certain of prompt and complete forgiveness. Mayor LaGuardia's commission to investigate conditions in Harlem reports that of 1,600 families interviewed 700 had been broken up, with at least one of the parents missing. To these poor, exploited, unromantic lives, frustrated, disappointed, unhappy and unloved, Father Divine is the great father and lover and husband and friend. He is the paragon of all that is wonderful and good. In loving him with all their hearts, and making him the incarnation of the perfect love of God, they experience a joy and a peace which passes all their understanding.

Social Equality

2. There is also the appeal of social equality which, to Father Divine's followers, means brotherhood. There are a few scattered whites in every audience who mingle with utmost freedom and informality among their black brethren. Posters on the walls and Father Divine's own public statements echo the deep, suppressed longing in the hearts of these exploited people for true brotherhood. In an address before the May day crowds at Union square, Father Divine, cautious enough not to commit himself to communism, nevertheless shouted: "I stress the significance of the brotherhood of man. For this purpose have I come here." And his followers believe that he means it. For them brotherhood has always been a mockery, as conditions leading to the recent Harlem riots abundantly testify, but Father Divine has made brotherhood in these warm, friendly meeting places a great reality. No one is ever a stranger here; there are no jealousies, or animosities, or class prejudices, and no quarrels. Father Divine has made of these people one great, friendly, loving family, and he has promised to do the same for the whole world. "It is indeed wonderful!"

3. Not the least significant of his appeals is that of material abundance. How Harlem responds to that! And why shouldn't it? Long before the mayor's committee began its investigation the New York Urban league was at work. Its findings are terrible to contemplate. Ninety-five per cent of Harlem, in 1935, is owned by whites as over against 65 per cent in 1929. Seventy per cent of the Negroes are jobless. Living conditions are unbelievably squalid, what with unheated, poorly ventilated and unsanitary homes crowded beyond their capacity. During the past five years tuberculosis and other diseases due to malnutrition and unsanitary conditions have increased at an alarming rate. Father Divine, all for peace and brotherhood, does not advocate a class war as a remedy for such conditions; and his platitudes betray him as blissfully unimpressed by anything passing as a well-formulated radicalism. But he does promise material abundance and health to all those who put their trust in him. And they have definite proof of his power to do this. Every day he feeds hundreds of his "angels," and sells chicken dinners with "all the trimmings" to the public for ten cents each. No reporter, to my knowledge, has yet discovered the source of his great income, and the faithful point to this mystery as simply another proof of his deity.

Theology in Harlem

This movement, moreover, is not without its theology. I purchased a ten cent haircut at a "Peace Barber Shop," and the barber took almost an hour to earn his dime and expound his creed. Father Divine has now converted every planet except this one on which we dwell. He is here, in the flesh, to finish his work and he is sure of victory. He will never die, and neither will those of his followers who completely love and trust him. They must renounce all marriage and all sins of the flesh, for there are no marriages in heaven, and heaven is to be established on this earth. When his work is done he will rule his people in power and majesty. It is indeed "truly wonderful!"

But is it? It is hard to say when the time of their disillusionment will come, but Father Divine's "angels" symbolize as perhaps no other cult now extant the tragedy of our predatory civilization. Victims of economic and cultural exploitation for centuries, and now the outcasts of Harlem itself, they are now having their emotions exploited by one of their own race, and they reward him by making him a deity. Of eighteen of these followers who were taken to Bellevue hospital by two research psychiatrists, sixteen were found to have well defined psychoses (report of Drs. Yarrell and Bender before the American Psychiatric associa-

tion) revealing "a state of excitement precipitated by their religious experience but developed into a behavior characteristic of the primitive Negro with primitive dancing and chanting nonsense rhyme." Their songs are a sentimental hash of obsolescent Protestant theology, revival hymns and familiar Broadway jazz hits. In this fashion the Broadway croon, "I can't give you anything but love, baby," is metamorphosed into, "I can't give you anything but love, Father Divine."

Father Divine recently admitted in court that although he wasn't God, millions of his followers—his claim of twenty million is undoubtedly hopelessly exaggerated—believed he was, and that he wanted them to so believe. He certainly believes that he is their benefactor; but one shudders at the thought of what is implied in his self-appointed messiahship and at the blasted hopes of those who so naively and deliriously put all their trust in him. And one shudders even more when one ponders the "civilization" which makes such things possible.

It is indeed wonderful, this miracle-working God of Harlem and all his happy angels. "Truly wonderful," and truly tragic.

BOOKS

Colorful Mexico

MEXICAN ODYSSEY. *By Heath Bowman and Stirling Dickinson. Willett, Clark & Company, $2.50.*

BOOKS about Mexico multiply with the rising tide of interest in the political, religious and economic problems of our southern neighbor and the increasing appreciation of the picturesqueness both of the natural and the human scenery. Of all those books, both old and new, none is more rewarding than this record of the journey of two young Princeton men, one an artist and the other a writer, who coaxed (rather than drove) a small car down the still unfinished National Highway—what time they did not carry it—and thereafter traveled about the country for several leisurely months by whatever mode of locomotion, foot, horseback or wheels, seemed best suited to the terrain. That is to say, it is highly rewarding for those who want to get a sense of the vivid colorfulness of Mexico and the feel of its characteristic tempers and qualities. I can think of books that would be more immediately useful to persons preparing for civil service examinations or for any reason hungry for statistics and eager for an orderly presentation of historical and economic facts. Useful information has been conscientiously excluded where this was possible, but as a matter of fact a good deal of it has leaked in—doubtless inadvertently for the authors and painlessly for the reader.

It is possible that the authors, in the enthusiasm of youth and under the impact of the novelty of first impressions, had a slightly exaggerated feeling of the uniqueness of their expedition. One gathers that they had, to only a little less degree than Admiral Byrd in Antarctica, the proud consciousness of penetrating the unknown and walking in untrodden paths. They did get off the high roads quite a bit. But after all, quite a few travelers in Mexico have done the same. Getting "out of the beaten path" is one of the things travelers are fondest of. But this sense of exploring the hitherto unexplored is not a weakness to be criticized in Bowman and Dickinson. On the contrary, it is a merit and an asset. It preserves the freshness of their view and the buoyancy of their spirit. Besides, they really did range pretty freely in some of the less familiar areas.

The authors are appreciative but not flattering interpreters of Mexico. They have looked at it with fresh and unprejudiced eyes. When they admired it, they said so. When they found it fantastic or ridiculous, they said that with loud guffaws. As perfectly irresponsible observers they have given no thought to possible international complications or to the much advertised "sensitiveness" of the Mexican people to criticism. Probably not many Mexicans will read the book anyway. However, it is worth noting that one eminent Mexican, Mr. José Mojica—formerly of the Chicago civic opera and now of Hollywood—liked it well enough to write a forward in which he says it is the best book about his country that he has read. Whether or not it is the one best book, it is a grand good one which it would be no less than a calamity for any enthusiast about Mexico or any prospective or would-be traveler to miss.

W. E. GARRISON.

Books in Brief

GOD WORKS THROUGH MEDICINE. *By Victor H. Lukens. Fleming H. Revell Company, $1.50.*

The proposition stated in the title is not the main thesis of this book, though it is an important affirmation of the relation of religion to healing. "There are three methods of securing recovery from illness: the use of medicine, faithcure without the doctor, and the use of God's healing force together with medicine." The central assertion about which the argument is built is that there is a "special curative force from God" that is not medicine but is just as real as medicine. It is not subjective, like faith and imagination. "This special healing force exists by itself outside of man and awaits his use. . . . It is a substance. . . It is much more important than the increase of the activity of latent powers which the sick man already possesses It is a reality in itself. . . . It has a definite external reality." Early in the book the assertion is made that the existence of this force can be "proved as certainly as the scientists prove the existence of the forces with which they deal." But the proof is never given. One reads through the book, finding much that is sensible, helpful and edifying, and many instructions as to the technique for the use of this healing force, but never the proof that it exists. For conviction upon that point one is left to rely upon the exegesis of texts and the author's repeated affirmation.

POLICIES AND OPINIONS AT PARIS, 1919. *By George Bernard Noble. The Macmillan Company, $3.50.*

As an attaché of the American peace commission at Paris at the end of the war, the author was in a position to have first hand knowledge of events. This resource is of special value in that part of the present work which deals with French public opinion at the time of the peace conference. To this he has added extensive research in the documents of the period. His book presents a thorough study of the Wilsonian diplomacy, the formation of the League of Nations and the terms of the treaty of Versailles.

MARY POPPINS COMES BACK. *By P. L. Travers. Reynal & Hitchcock, $1.50.*

For pure nonsense and unbridled whimsicality, this should

be a classic deserving a place on the shelf just below Alice in Wonderland. Its probabilities are of the same order. Though it is very English, American children should be able to understand it and quite a few American adults may be able to appreciate its humor.

THE COMING STRUGGLE FOR POWER. *By John Strachey. Modern Library, $1.00.*

In its original edition, and at a comparatively high price, this book made so strong an impression and commanded so wide a reading that it is worth while to say that it is now available as a Modern Library Giant. The new edition contains a new chapter, written after Mr. Strachey's visit to America last year, expressing the judgment that the Rooseveltian new deal has done nothing, and can do nothing, to cure the fatal malady of capitalism.

EARLY VICTORIAN NOVELISTS. *Essays in Revaluation. By David Cecil. Bobbs-Merrill Company, $2.50.*

These admirable chapters, as wise in their judgments as they are charming in their style, bring back to the attention of a generation too much preoccupied with contemporary voices some great writers of the early nineteenth century—Dickens, Thackeray, the Brontës, Trollope, Mrs. Gaskell, George Eliot. Their enduring merits deserve more consideration than they get from modern readers. They are not just folks in literary history, and their books are not merely monuments but usable treasures.

CORRESPONDENCE

Mr. Eddy Explains His Position

EDITOR THE CHRISTIAN CENTURY:

SIR: I have been frequently misquoted lately concerning my present position on war and the use of sanctions. I am still a war resister but I am not a non-resistant absolutist. *I will not sanction nor participate in any future war.*

However, Italy's aggression in Africa is forcing some of us to rethink our positions. I favor effective economic sanctions imposed by the League of Nations. If abundant supplies still flow into Italy, especially from Germany and the United States, the league might have to close the Suez canal, or even lay down a blockade to make its economic sanctions effective. Should Mussolini then strike in force at Malta or elsewhere, I would favor, not England or France declaring war upon Italy, but the League of Nation's calling upon locally available forces of the British and French fleets to defend the point or points attacked. . . .

I will take part in no war; by which I mean the conquest of an enemy by the maximum destruction of life and property. I do believe in the police power of the league under judicial sanction for collective security with the minimum controlled use of force for the protection of life and property. I admit that this is dangerous. I believe, however, that it is not half so dangerous as sitting still and doing nothing, drifting into the next world war. The supreme question for me is, Have we an organized world that can stop war, or must a series of world wars engulf and destroy our civilization?

New York, N. Y. SHERWOOD EDDY.

On Christianizing the World

EDITOR THE CHRISTIAN CENTURY:

SIR: As a returned Methodist missionary I want to give a hearty second to Dr. Holman's splendid article, "I Don't Want to Christianize the World." Our efforts to Christianize the world have been based upon bigotry, and upon superstitious ideas about Jesus.

Those who have a genuine love for all sorts and conditions of men will seek and readily find the virtues in other religions. But the elimination of superstitious ideas within our own minds requires a more iconoclastic revolution than we so far have had.

Jesus was bitterly opposed to the setting up of any religious requirements except love. The historical gospels clearly indicate that he was opposed to having himself regarded as a God. Those who ask "nothing but the blood of Jesus," are the true descendants of those who were after his blood on the day of his crucifixion. They killed Jesus because he opposed their legalism with his all inclusive love. The same people are still in the churches today.

If we take the teachings of Jesus seriously we can hardly call ourselves "Christian," for that term is the name of the religion which rejects the principles of Jesus but worships his name. The teachings of Jesus are more like the teachings of Buddha than they are like the doctrines of "Christianity." In almost any city in the orient you will find some Moslem, Hindu or Buddhist leaders who are putting into practice the principles which Jesus taught more completely than are some of the "Christian" missionaries.

Methodist Church, PHILIP F. MAYER.
Smithfield, O.

EDITOR THE CHRISTIAN CENTURY:

SIR: The Christian Century seems to be getting better all the time, and that means it is nearing perfection. I want to mention one article in particular, that by Dr. Holman on "I Don't Want to Christianize the World." I consider it one of the best articles on the real missionary idea that I have read for a long time. It should bring forth much comment and many congratulatory responses. Every bit of it is precious gold. This article should stand out as one of the very best of the year, because it is so full of the truth which we all should hear.

Trinity Church, BEN H. SMITH.
Atchison, Kan.

EDITOR THE CHRISTIAN CENTURY:

SIR: I want to thank you for your admirable article in the last number of The Christian Century, "Do I Want to Christianize the World? Yes!" You have said in that article, and said excellently, something which greatly needs to be said. I confess that the present tendency to dispose of Christianity by regarding it as simply one phase in a process of general culture, without raising any question as to what are the standards by which we determine whether the culture is good or bad, fills me with amazement. Quite apart from the religious interests involved as a mere matter of scientific procedure, it seems to me that you have put your finger on the whole point at issue, namely, the difference between process and standard.

We are living in a world today that is filled with people who are advocating with passionate conviction forms of social philosophy because they believe that they are true and right. Some of these movements challenge at vital points the whole easygoing philosophy which finds expression in Professor Holman's article. If we are to hold our own against militant nationalism and communism, we must have a faith that lays hold upon something eternal, something inherently worth while. You and I believe that in Christianity we have the revelation of such a faith, a faith which, because rooted in reality, is equally applicable to every phase of human history and every type of man. That does not mean that our type of Christianity either will survive, or deserves to. It does not mean that we have not much to learn from men of other races. But it does mean that we believe in a person and movement which has in it potentialities of world-wide benefit to all mankind and that it is our supreme duty to bear this witness wherever our voices can be heard. That has been the inspiration of the missionary movement all through its history, and it is the only basis that can give us a missions that is worth while. It is

heartening to hear this conviction expressed so forcefully and persuasively in this article.

Union Theological Seminary, New York, N. Y. WILLIAM ADAMS BROWN.

EDITOR THE CHRISTIAN CENTURY:

SIR: Charles T. Holman's article recalls a story told by Mrs. Maud Nathan, long prominent in good works. She was once present at a conference where many speakers held forth on the need of "Christianizing" business. Finally she said: "In widely separated parts of this country, there are three great department stores which are always held up as models of good and humane management. All three are owned and managed by Jews."

Boston, Mass. ALICE STONE BLACKWELL.

EDITOR THE CHRISTIAN CENTURY:

SIR: I read Dr. Holman's article "I Don't Want to Christianize the World," and felt at once that someone should make an adequate reply. This week's Christian Century presents Dr. Morrison's article in reply to Dr. Holman's, and I felt the impulse to express my appreciation for this great statement, showing what is the real essence of Christianity.

I remarked to one of the secretaries of the board of education that I considered this statement a missionary apologetic of a high order. I have reread your statement and wish that it might be elaborated so that in either book or booklet form it might reach the Christian constituency of North America. At a time when a score of writers are speaking in doubtful if not negative terms concerning the missionary enterprise, most of whom tend to break down confidence, your testimony and affirmation illuminate the path toward clearness of understanding and certainty of conviction.

New York, N. Y. WILLIAM A. HILL,
Secretary, Board of Education, Northern Baptist Convention.

Stanley Jones on Church Unity

EDITOR THE CHRISTIAN CENTURY:

SIR: In regard to your editorial comments on the suggested plan for church unity which I put forth I would like to add the following word.

You used the word "federation" in regard to it. I trust this word will not stick. For it would be misleading. The plan I am suggesting is deeper than federation. It is unity. Because the different branches hold a part of their old names does not mean that there is not unity in a very fundamental sense. The states of the United States hold to their separate names, but they constitute the United States of America and not the Federated States of America. The United States is more than a federation, it is a unity. So would the Church of Christ in America be a unity and not a mere federation of separate units. For what were once individual churches have now become branches of the one church. They are no longer churches, they are branches of one comprehending whole, The Church of Christ in America.

I hope therefore that the plan will be referred to as the branch-unity plan and not as the federation plan.

Another point: You suggest that we should not try to start at scratch, but should begin with what we now have, namely, the Federal council of churches and build within that framework. I agree. By a very serious oversight I failed to say that in this suggested plan of unity I would make the Federal council of churches the executive of the general assembly of the Church of Christ in America. It would function between meetings and would implement the decisions and policies of the general assembly.

In India I have suggested that the National Christian council, a body functioning in India on parallel lines to the Federal council in America, should constitute the executive of the Church of Christ in India.

In passing may I say that in mentioning the Church of Christ *in America* and the Church of Christ *in India* we have opened before us the possibility of a series of national churches: The Church of Christ in Britain, the Church of Christ in China, etc. These local churches could be bound together into "The Church of Christ of the World"—a world assembly in which the different national units would be represented and bound together. That kind of a world assembly would be a colorful gathering, each branch and nation bringing to the whole its own peculiar gifts. But such an assembly would not merely be colorful, it would be morally authoritative. It would be listened to when it spoke.

In closing let me say that I deeply appreciate your exhortation that I should not commit myself to a fixed plan. It is a good word. In such high matters we can and must keep ourselves open to higher light and leading. For only the Spirit of God can bring us together.

Lucknow, India. E. STANLEY JONES.

British Public Opinion

EDITOR THE CHRISTIAN CENTURY:

SIR: All here are grateful to Sir Henry Lunn for his letter to you and the editorial which it called forth in your issue of November 6, especially for the closing sentences of that editorial. But while your analysis is perhaps true of a group in this island who think always imperialistically, that group is a minority. You still, I believe, miss the viewpoint of the great majority of people here. It isn't India that is in their thoughts at all. It is exactly and only what they say—a hatred of war, which they loathe as energetically as do you, and an attempt to blaze out a new trail.

And they are fighting, not a threat to their empire, but a threat to world peace inherent in every dictatorship founded upon force. In the back of everyone's mind here is not India; it is something far nearer home, Hitler. If Mussolini is not stopped in Africa, the day is coming when he, or Hitler, (or a Stalin?) with yet more swollen pride will lead a nation of militarized yes-men into a war with some European neighbor, from which Britain cannot keep aloof. If this is self-interest, make the most of it. It is the self-regarding element in the British morality in this crisis. That, and the feeling that signed promises must at least be faithfully fulfilled, or there is no security for anyone anywhere.

Whitley Bay, England. MARCUS A. SPENCER.

The Question Box

Did the Jews have family names besides personal names? If not how did the use of family names originate? If the early Jews did not have family names, how would the government differentiate between persons having the same given name? G. C. B., Louisville, Ky.

LIKE most other people, the Jews of early times had only personal or given names, like Benjamin or Judah. To identify them more particularly they often appended the name of the father, as Judah ben Joachim, "Judah son of Joachim." Sometimes we find a man named for some feature of his life, like Simon the Zealot, and sometimes they appended the name of the place where he lived, as Peter of Bethsaida.

The custom of having family names is a comparatively recent one, even in families of the nobility or of landed estate. All the "son" names, like Stevenson, Robertson, etc., are of that sort. And the same thing is true among people of other races than the English, as in the case of the von, van, de, vich, ap, etc., all of which mean "son of," or "belonging to," denoting the town or the province from which one comes.

In the case of the Jews the larger number have taken names from the community or nation in which they are living, either German, French or English. There are comparatively few actual Jewish names. Such names as Cohen, Levy, etc., are so evidently Jewish that they were a source of danger among unfriendly people, and the great majority of Jewish family names today are borrowed as defense mechanisms, to avoid suspicion.

One may say that Jewish family names, like those of other people, are of rather late origin, I should say not older than the seventeenth century, and have arisen from the "son" device, or from some incident of occupation, locality or event connected with the head of the household, and then carried by his descendants.

H. L. W.

XUM

Peace Ballots Show Majority

Congregational Plebiscite in New England Heavily Against War—Prison Head Rues Repeal

(Correspondence from New England)

BOSTON, Nov. 30.—The ballot taken on Nov. 10 by Congregational churches, to permit expression of personal attitudes toward war, is the most notable event of the month. It has been hailed as in itself an indication of the growing conviction that war is not merely a menace to mankind but the negation of Christianity. Full tabulation will be given out from national headquarters. But more than three-tenths of the Congregationalists of the country are in New England, and advance reports of the results are of interest. "The pastors of our Rhode Island churches," says Supt. McKinley, "cooperated 100 per cent. Two-thirds of the churches have already reported, 32 per cent of their membership voting. Of those voting, 76 per cent would support only a war 'declared after utmost use of every agency for peace,' or 'in which United States territory were invaded.' Only 186 were willing to support 'any war which the government may declare'; 458 would support 'no war.' The largest favorable vote was for government control of munitions. The vote was strongly against compulsory military training and membership in the League of Nations." Supt. Timberlake, of Massachusetts, up to Nov. 27 had heard from 446 of 620 churches, with returns still pouring in. The proportion of members voting varied from 10 per cent to 90 per cent.

* * *

Lawyer Takes Historic Church as Client

The largest reception, either in farewell or welcome, ever held in Tremont temple, Boston, greeted its new pastor, Rev. C. Gordon Brownville, on Nov. 19. Two thousand gathered, with felicitations from the several departments of the church and the Baptist denomination. Dr. A. Z. Conrad of Park Street church, nearest neighbor locally and theologically, said: "It's a good thing when a new pastor comes to town; but when a good man, filled with divine power to bring a message divinely sent, comes, it is a great event!" Judge Harold P. Williams of the superior court of Massachusetts paid tribute from his long and close acquaintance with the new pastor. For Dr. Brownville started his career as a successful young lawyer, and, like Finney, heard the call to the ministry. He comes to Boston from a happy pastorate in Asbury Park, N. J.

* * *

Rhode Island's "Complete Change in System"

Gov. Theodore F. Green told 500 specialists in government, attending the conference of the National Municipal league, held in Providence, Nov. 25: "We have in a few months accomplished perhaps the most complete change in system which any of the states has effected over a long period." Eleven departments now do the work scattered formerly among 90 overlapping boards, with increased economy and efficiency. "Until now Rhode Island had openly disregarded the constitutional guarantees of separation of executive, legislative and judicial functions. A practically omnipotent senate, in which 10 per cent of the population in country towns held control, enabled a party machine to become the real government. This system was overthrown in 1934." Dr. Garvin, governor in 1902-04, finding himself powerless, made his administration an agitation against it, and nearly a century ago Gov. Dorr brought his protest to the verge of civil war.

Ex-Gov. William T. Gardiner of Maine reported that similar reorganization in that state is saving $1,250,000 annually, almost enough to run all 13 of the state institutions. Arthur M. Barnhart, chairman of the United Citizens council of Chicago, said: "Nothing but an aroused public opinion will make grafting politicians stop giving taxpayers only 30 cents worth of service for 50 cents."

* * *

First Decade of the New England Council

Our six states are already allied semi-officially through a council which held its tenth annual meeting last week. President Glenn Frank, one of the principal speakers, defended and criticized capitalism. "It has three dominant marks: courage, flexibility, and competition in efficiency. But capitalists have four faults. They have sought to guarantee profits; fixed artificially high price levels; subsidized inefficient units; and perverted measures, intended to stop the competition of privilege, to strangle competition of excellence. They now dimly sense that there is a functional capitalism which seeks to produce wealth and a financial capitalism which seeks to capture wealth. They think that the sins of individual capitalists can and should be made amenable to social control, and will turn a deaf ear to any leadership which does not wage war against these purely acquisitive operations."

* * *

And So Forth

At Springfield, Mass., President Mary Woolley on Nov. 24 urged that the United States should support the "sanctions of the League of Nations." "I should blush a deep red if, proving itself a nation with dollar diplomacy, it should undercut them." She believes that we should join the league and make it truly "a society of all nations. It is not perfect. But it is better to settle disputes around a conference table than to fly at each other's throats!"

Hon. Sanford Bates, director of the federal bureau of prisons, told the Old South forum, Nov. 17, that the Anti-saloon league would be as strong as ever in three or four years. "The great opportunity for control of liquor was lost with repeal of prohibition. We were fools to have lost it!"

E. TALLMADGE ROOT.

Baldwin Wins Confidence Vote

But Majority in British Election Is Not as Large as Parliament Returns Indicate

(Correspondence from England)

LONDON, Nov. 18.—Very few dared to prophesy so large a government majority as 250 or thereabouts. Labor, behind the scenes, must be bitterly disappointed. They have gained a much stronger force to array against the government, but 250 is a comfortable majority in parliament, and for four years labor must be content to oppose. They will be stronger in leadership now that Morrison, Clynes and others are back again and yet, remembering their hopes of the summer, they must be disappointed. The liberals, few as they were, are still fewer. They still command a large number of votes, but in our system these cannot secure a proportionate number of members. On the whole, it must be admitted by all reasonable observers that for a government after four years of office to secure a majority of 250 is a remarkable feat. It is still too early to estimate what part the "Council of Peace and Reconstruction" played, but Mr. Lloyd George faces the new parliament with undiminished zest.

* * *

Eleven to Ten Approval For Baldwin Cabinet

Before asking what will be the significance of the election it should be pointed out that the difference between the votes cast for and against the government was only 10 per cent. Rather more than 11,000,000 votes were cast for; 10,000,000 against. That is to say, if there were a room with 21 people in it and they were to divide for some game, and there were 11 on one side and 10 on the other, that would be about the proportion discovered by an analysis of the vote. This has often happened before; a narrow margin of voters have secured a big majority in the house. It is the law of the business and must be accepted. But the facts should prevent observers from using such phrases as "the overwhelming majority of voters." Ten per cent is not an overwhelming advantage.

* * *

What Is the Government Authorized to Do?

First of all the country has voted for Mr. Baldwin. Those for him and those against agree that he is the one man in whom the country puts its trust and a grave responsibility rests upon him. He spoke always as a man who would seek peace and was no militarist; for these reasons many who are strongly pro-league and liberal in their tradition voted for the government. Mr. Baldwin has the support of the country in the policy of enforcing the principle of collective security through the joint action of the nations within the league. To make this action effective and to insure protection against any possible attack he is au-

thorized to modernize our armaments. But outside the minority of militarists—chiefly on the right of the conservatives—there is a general distrust of any scheme of rearmament on a large scale.

Mr. Baldwin has also solemnly promised that his government will seriously attack the problems of unemployment, housing and agriculture. His party have pledged themselves to the hilt in favor of measures to relieve the lot of the desperate inhabitants of the depressed areas. One of the best writers on the government side says: "The government has the power to make this the happiest and greatest country in the world." That may be. But it is not of such preeminence we are thinking. We shall be content if the national government escapes from the perils which its own supporters will bring and soberly attempts, as Mr. Baldwin has promised, to seek peace and pursue it and to care for those to whom all the talk of our "restored prosperity" is as yet but idle words.

* * *

A.P.H. Returned for Oxford University

The return of A. P. Herbert for Oxford university was the greatest surprise of all the election results. Till the day before the nominations were received, his name had not been mentioned. He had no organization. He was known chiefly as a prince of humorists and a sworn foe of all interferences with the liberty of the subject. He has fought for years against DORA, or what is left of that system of restriction imposed upon us during the war. Had he lived in America he would have fought against prohibition. He is strongly in favor of divorce law reform. Latterly he has called for allies to fight a war against bad English; he has singled out week by week in Punch examples of words and phrases which should be condemned. He is also a novelist of outstanding gifts. And now he is the junior member for Oxford university with Lord Hugh Cecil, an unbending high churchman, for his senior colleague!

* * *

Casualties of The Election

The ex-prime minister lost his seat at Seaham harbor. That was a result expected. His son was also rejected. So were Dr. Addison and Sir Herbert Samuel. But on the whole there were less than usual of the mighty cast down from their seats. The speaker was returned with a large majority. It was a serious mistake of labor to oppose him. Sir Stafford Cripps was returned, but he, able and downright as he is, cannot be called an unmixed blessing to labor. I still incline to think that Herbert Morrison will come to be the leader of labor. Labor badly needs an organizer and administrator. It also needs a prophet; here Mr. Morrison will not be sufficient.

* * *

Bishop Holds Church Needs Men, Not Buildings

The bishop of Liverpool, discussing the needs of the church in new areas, agrees that men are needed more than buildings. "Instead of five parish priests living and working alone we should often do better with three living together, supported by a company of lay ministers, men and women." At the same time he says there is a waste of buildings.

EDWARD SHILLITO.

Legion Attacks 'Y' Secretay

But Drops Charges After Speaker Claims He Was Misquoted—Renew Fight on Compulsory Drill

(Correspondence from Ohio)

COLUMBUS, Nov. 25.—Church expressions of the pacifist viewpoint have recently been drawing fire from American Legion sources in Ohio. One incident that produced headlines came when a Columbus legion post took exception to remarks of Glenn Dalton, Y.M.C.A. secretary at Ohio State university, in an Armistice day address at Akron. The veterans' group demanded that Mr. Dalton either apologize or be ousted from his campus position, and threatened to withdraw its support from the Columbus community fund campaign, from which the university branch draws some financial aid, unless he made a satisfactory explanation. After Mr. Dalton explained that published quotations from his speech had not been entirely accurate, that he intended no reflection on the legion or on men who had served in the war, the storm died down.

At the moment legion leaders are attacking pacifist expressions contained in selections furnished by the Ohio council of churches to high school boys and girls who are competing in its annual Prince of Peace declamation contest. These selections were adapted from orations to which first place was awarded last year in various state college peace oratorical contests.

* * *

Prepare to Resume Fight on Compulsory Drill

Opposition to compulsory military training at Ohio State university, which has flared up intermittently for several years without achieving any relaxation of university policy, appears to be in a state of quiescence at present. That the issue is not forgotten, however, is indicated by a recent announcement of the Ohio council of churches that it is enlarging its committee on international good will as the first step in a new campaign on the drill issue.

Chairman of this committee is Rev. Donald Timmerman, Methodist district superintendent at Newark, O., who was himself the storm center of a military training fight at Ohio State several years ago. At that time Mr. Timmerman was assistant pastor in charge of student work at King Avenue Methodist church, near the campus. When he assumed a leading part in an anti-drill movement, the army officer who at that time was head of the university's military department made a public demand that a reserve chaplain's commission which Mr. Timmerman then held be taken from him as a rebuke. Soon thereafter Mr. Timmerman became the organizer of the Ohio branch of the Committee on militarism in education, and after leaving Columbus he continued active in the campaign against military training.

* * *

Columbus Churches Leave Downtown Locations

Another landmark is passing from the downtown church scene in Columbus with

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"Through all of these talks runs a deep strain of rich Quaker mysticism. There is no mistaking that the author is impressing genuine Christian truth. We have seen no more interesting, satisfactory 'talks' than these."—*Southwestern Advocate.* $1

THE ORIGIN OF RELIGION *By Samuel M. Zwemer*

"One finds this book a convincing, scholarly statement—a clear and interesting presentation of the facts concerning religious origins. These facts were never more needed that today."—*Church Management.* $2

CREATIVE CHRISTIANITY *By Dean Shailer Mathews*

"If preachers and leaders really want to know what will enable the Church to recover its leadership once again, all they have to do is to read this book. . . . He asks for *Christians!*"—*The Baptist World.* $1.50

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This re-interpretation of the Master's words of the Sermon on the Mount in focus with today's conditions has proved to be a true tonic in Great Britain, where the author is widely known, and Round Table Press introduces this book with pride to the American public.

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the decision of the Methodist conference to abandon Central Methodist church, long a fixture on a prominent Broad street corner a block from Capitol square. Broad Street Methodist church, a half mile to the east, will remain as Methodism's nearest center to the downtown area. Several years ago historic First Congregational church left its location opposite the state capitol and erected its imposing new building farther eastward. Trinity Episcopal and Central Presbyterian churches remain as the only ones immediately adjacent to Capitol square. The Methodist action represents the latest action in that denomination to correct what leaders have regarded as "overchurching" in their organization. Some time ago First and Broad Street Methodist churches were merged for a year or two, but dissatisfaction in the congregations caused this union to be dissolved. A few years ago the building of Franklin Park Methodist church was sold to First United Presbyterian church and a large proportion of the Methodist members joined the latter congregation.

* * *

Parochial School Issue To Be Revived?

Although the next regular session of the Ohio legislature is more than a year in the future, Protestant leaders in the state already are organizing to combat an expected new effort to obtain legislation giving state financial aid to parochial schools. The legislative committee of the Ohio council of churches, composed chiefly of denominational officials, is to meet next week to consider the situation. There are indications that an effort may be made to demand that each legislative candidate commit himself on this issue before the 1936 election. A parochial school aid bill was defeated in the last legislature, as it had been in previous ones, but it is expected that the question will be revived next year. The recent bill provided aid for denominational colleges, of which the Protestant churches have many in Ohio, as well as for parochial schools, but college presidents disclaimed any desire for such assistance. Catholic leaders argue that it is unfair to tax Catholic parents for support of public schools to which they do not send their children, unless the state aid program, greatly expanded in Ohio under new school laws, is made to apply to parochial as well as public schools. Protestant leaders insist that state aid to parochial schools would be an unconstitutional use of public funds for support of religion.

VINTON E. MCVICKER.

Death of Kenyon L. Butterfield

Dr. Kenyon L. Butterfield, identified with agricultural education for 45 years and president of Massachusetts State college from 1906 to 1924, died at his home in Amherst, Mass., on Nov. 25, following a brief illness. He was 67 years of age. Early in his career Dr. Butterfield had served as president of the Rhode Island State college of agriculture, and after leaving the Massachusetts State college he served for four years as head of Michigan State college. Since 1928 he had traveled extensively as councilor on rural work for the International Missionary council. His researches in the field of rural life were world-wide.

Drop Plan to Assess Churches

New York Water Charges Canceled—Socialists and Communists Get Together—'Churchman' Dinner

(Correspondence from New York)

NEW YORK, Nov. 30.—The proposed assessments against churches, schools and charities were canceled this week by the sinking fund commission. Thus ends another battle to levy some form of taxes upon such institutions. The sinking fund commission was unanimous in its ruling and the representatives of the various organizations involved who had gathered for the hearing were told that there was no reason for them to speak. The only vigorous objection to this decision of the commission was made by Joseph Lewis, president of the Freethinkers, who maintained that this action was unfair to the rest of the taxpayers. Mr. Lewis wanted to know whether this exemption to religious bodies on the matter of water rates meant that they would be exempt from paying for their electricity if the city should build its own electric plant.

* * *

Socialist-Communist Rapprochement

A miracle has happened. Last Wednesday night communists and socialists met together in Madison Square garden and spoke appreciatively of each other! The occasion was the debate between Norman Thomas and Earl Browder. Mr. Thomas, former Presbyterian clergyman, is now the titular head of the socialist party, and Mr. Browder is the chief of the communists. This meeting had quite a different outcome from that of two years ago when in the same place these groups literally broke chairs over each other's heads. This more conciliatory attitude on the part of both communists and socialists is largely due to the realization that the nazis came into power in Germany because those opposed to them could never get together. Along with this there is the very real fear of a "crackdown" on labor and radical activities in our own land.

* * *

'Churchman' Dinner

The second annual dinner of the Churchman associates is to be held next Thursday at the Hotel Pierre. The topic for discussion is "The Churchman: Its Influence as a Free Journal," and there are three outstanding men to discuss it: the suffragan bishop of Long Island, Frank W. Creighton; the chairman of the social justice commission of the central conference of American rabbis, Sidney E. Goldstein; and the rector of Grace church, Walter Russell Bowie. More than denominational interest attaches to this dinner for in the past year the Churchman has had to suffer legal reprisals for its fight upon unclean moving pictures.

* * *

To Aid Nazi Refugees

Announcement was made here this week

that Dr. Frank Bohn, widely known as lecturer on world affairs, had accepted the chairmanship of the emergency committee to aid nazi refugees. In accepting this office Dr. Bohn pointed out that there are now 21,000 uniformed nazis in the New York metropolitan district. He added: "If 21,000 nazis in New York can wear the uniform of Hitler, if they can make the effort to bear arms and drill as regiments, then certainly a few of us can and should find time to expose their designs. We shall go to the congress at Washington and demand a law which shall make an end of this enemy army now encamped on our soil for the sole purpose of destroying democratic institutions everywhere." This committee is launching a campaign to raise funds for the aid of the exiles from the nazi terror.

* * *

47th Anniversary of Lord's Day Alliance

The Lord's Day alliance, well known as an interdenominational organization seeking to preserve the Christian sabbath, celebrates its 47th anniversary Dec. 8 and an extensive program has been prepared which will be given in various churches of the city. Radio broadcasts in honor of the occasion will take place at 5 p.m. Sunday, Dec. 8.

* * *

"National Preaching Mission"

The Federal council of churches from its offices here has just announced a new effort in the field of evangelization. This is to be a "National preaching mission" to be held for three months during the latter part of next year. A group of able and convincing interpreters of the Christian gospel are to go together to 20 or more of our great cities and try in every way to make a real impact upon the spiritual life of the community. Among the men chosen for this work I am glad to note the name of Dr. E. Stanley Jones, well known as the author of "Christ of the Indian Road" and "Christ's Alternative to Communism." If the message of these men can effectively combine the good news that Christ can redeem both men and the social order it is bound to have great influence upon the life of our churches as well as the millions outside them.

* * *

United Hospital Campaign

A vigorous campaign is under way to raise funds for our hospitals which have been so sadly crippled during these years of depression. This committee has set a goal of $2,000,000 and has laid extensive plans to raise it.

* * *

Bishop Maroni Here

The World's Sunday school association has arranged a special service tomorrow in recognition of the visit of Bishop James Maroni of the Church of Norway. This is to be held at the Collegiate Church of St. Nicholas and a number of prominent church leaders will participate. Bishop Maroni brings greeting from the Church of Norway in anticipation of the World's Sunday school convention to be held in Oslo next July. He is to tour through most of the United States.

EDMUND B. CHAFFEE.

New Attack on Chicago's Graft

Intensive Educational Effort Expected to Lead to Civic Uprising—Judge Upholds Pastor's Freedom

(Correspondence from Chicago)

CHICAGO, Dec. 2.—The fourth general conference of "Rethinking Chicago" is being held today in the Medical and Dental Arts building, at which it is proposed to present a report of progress, an analysis of objectives and a survey of future programs. During the 11 months since the last general conference of this movement, a number of significant events have taken place both in this city's municipal affairs and in the continuing program of Rethinking Chicago. The power of the political machine now controlling Chicago; the drawing together of various civic agencies; and the local conference and research work of the movement's continuation committee which has given a new range of insight into civic problems are among the matters which will be considered. It is felt that the time has come for Rethinking Chicago to give significant direction to a genuine united front attack upon some of the more urgent problems confronting our city. A major item of the proposed program will be an intensive campaign for civic education among the youth groups of the city.

* * *

Program for Rethinking Campaign Outlined

Civic understanding and civic action are proposed, and will be considered under the headings: for government, for educational agencies, for communities, for politics, for the churches, and for youth. The speakers, in addition to the movement's officers, will be Mr. C. E. Ridley, of the International Manager association; Fred A. Moore, of the Adult Education council; Mrs. Mabel P. Simpson, of the Citizens' School committee; Dr. S. C. Kincheloe, representing the Hyde Park-Kenwood-Oakland Community council; Prof. Arthur E. Holt, the Chicago Theological seminary, and Arthur M. Barnhart of the United Citizens' council.

* * *

Work With New Americans

The Interdenominational conference on work with new Americans, held in the New First Congregational church, Nov. 21 and 22, under the auspices of the Chicago Church federation, the Home Missions council and the Council of women for home missions, brought together a notable group of leaders in this field of the church's work. No formal findings were presented, however, but the responsibility for preparing such a statement was delegated to a committee which will meet in New York for that purpose. Important proposals for future policy are anticipated.

* * *

Thanksgiving Celebrated

As has been the custom for a good many years community Thanksgiving services were held in various neighborhoods all over

Christmas Books

THE POWER TO SEE IT THROUGH

By HARRY EMERSON FOSDICK

"Dr. Fosdick Shifts the Emphasis," says a *Christian Century* editorial written from press reports of a sermon preached on November 3. You will be able to decide whether this is true by reading Dr. Fosdick's new book of sermons . . . not press reports of one . . . but twenty-five sermons recently preached at the Riverside Church. $1.50

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Chicago by groups of cooperating churches. The fourth annual Thanksgiving service of Chicago Methodism was held at Chicago temple on Thanksgiving morning, with Bishop Ernest Lynn Waldorf preaching. Sunrise services were held in the north, south and west districts by the Baptist Young People's union. One of the larger gatherings was that of the Hyde Park-Kenwood council of churches Thanksgiving morning in the University of Chicago chapel, with Dr. Thomas M. Pender, pastor of St. James Methodist church, preaching the sermon.

* * *

A Church Can, Legally, Change Its Mind

In Thomson, Ill., not very far from this city, 22 members of the Christian church sought an injunction in the Carroll county court to restrain the pastor and trustees from using the church property, on the ground that the pastor's teaching and practice were not in harmony with the doctrines of the Disciples of Christ. The church has recently been admitting members without baptism by immersion. Among the witnesses called was Dr. E. S. Ames, pastor of the University Church of the Disciples, Chicago, whose church also practices open membership. Circuit Judge Albert H. Manus denied the injunction, ruling that baptismal procedure was an ecclesiastical matter and, in the case of Disciples, under control of the local congregation. Consequently the pastor, Rev. David E. Todd, is free to continue the present practice.

* * *

Dr. Breasted Dies

Dr. James H. Breasted, noted Egyptologist and director of the Oriental institute of the University of Chicago, died in New York on Dec. 2 from a streptococci infection incurred while returning to this country aboard the liner Conte de Savoia. Dr. Breasted was 70 years of age. When a scholar of such eminence dies, it seems impossible to make adequate reference to his career without exceeding the space limitations of a popular journal such as this. It can be said without hesitation, however, that by his excavations and by his development of the Oriental institute, Dr. Breasted lifted American archeological study to a new plane of international eminence. Many memorial services are planned in Chicago.

* * *

And So Forth

Dr. No Yong Park was the speaker at the Nov. 25 union ministers' meeting, dealing with "Russia, China, Japan." He is known as the "Oriental Mark Twain," but while his address was lighted with humor, there was nothing funny about the grim outlook which he pictured in the far east. Bishop James Moroni, of the state (Lutheran) Church of Norway, also was present, and spoke briefly inviting Americans to attend the World Sunday school congress to be held in Oslo, Norway, next July.

Dr. Samuel S. Drury, headmaster of St. Paul's school, Concord, N. H., was the speaker at last night's meeting of the Sunday Evening club.

Alva Tompkins was ordained and installed as associate pastor of the New England Congregational church last Friday evening. Rev. Theodore C. Hume is pastor.

CHARLES T. HOLMAN.

Turkey Closes Masonic Lodges

Government Pressure Held Responsible —Attempt on Kamal's Life Foiled —Co-ops Prosper in Palestine

(Correspondence from the Near East)

ISTANBUL, Nov. 17.—As in Russia, Germany and Italy, free masonry has ceased to exist in Turkey. Technically the lodges, or rather their grand master, the president of the state-owned Building bank, pronounced their dissolution, but the general opinion is that this measure was inspired by the government. Legally speaking, the latter would have been entitled to close the lodges on the strength of a law passed several months ago forbidding the existence in Turkey of associations with headquarters abroad.

The Turkish 1908 revolution and the overthrowing of imperial despotism had their root in free masonry. Since the end of the war, the extreme wing of Turkish nationalism as represented by several leading personalities has been adverse to the lodges, fearing them both as a possible rival organization to the people's party, Turkey's sole party, and as a channel through which foreign political influence might assert itself. The property of the lodges becomes state property.

* * *

Discover Plot Against Dictator's Life

The discovery of a plot to murder Kamal Ataturk has aroused indignation throughout the country. No one else than the famous Circassian Ethem, who, betraying the Turks, joined the Greeks with large forces on the eve of the important battle of Inönü during the war of independence, is the ringleader. Although the Turkish government knew some time ago that he was in Syria preparing a conspiracy, it was only following a denunciation by one of the conspirators that the Turks were able to avert the danger. Five men supplied with bombs and arms by Ethem were able to cross the Turkish frontier in a car. The instructions given to their chief were to join a former gendarmerie sergeant, now an important official near Kilis in the south of Turkey. A letter addressed to this man asked him to communicate with a member of parliament, Ali Saip, a former president of the tribunal of independence, who would direct the movement. It now appears that the sergeant, afraid of the consequences, vainly tried to dissuade Ali Saip from his project, and ultimately informed the authorities. Investigations were carried on secretly for about one month. They resulted in a demand for the removal of Ali Saip's parliamentary immunity and his arrest. Forty persons are reported to be now in custody. The case promises to be one of the most sensational in Turkish post-war annals.

* * *

Digging Continues to Unearth Early Christian Art

The excavations which Prof. Schazmann conducted last year in the ruins of the so-called "Odalar Jami" were resumed by him late in this summer. They confirmed

the hypothesis according to which three different churches were erected at different dates on the same site, each utilizing the ruins of the former as a foundation. The most recent is from the 12th century and was referred to in The Christian Century several months ago.

It rests on a basement, constituted of 19 sepulchral rooms, itself built on the ruins of another church which appears to have been erected toward the end of the 11th century and was destroyed by fire. As to the oldest church it evidently belongs to the 6th century. The excavations below the pavement of the 19 sepulchral rooms revealed the existence of a crypt, itself including a nook with a fresco belonging to the palaeo-Christian epoch. It represents the blessed virgin seated on a throne with the holy child in her arms. On either side is an angel in warlike attire. The whole scene lacks the hieratic appearance of later periods. Further diggings in other rooms disclosed other frescoes in more or less satisfactory state of preservation as well as vestiges of wall decoration giving a striking impression of the love of color that characterized that epoch.

* * *

Cooperatives Flourish In Palestine

An interesting feature in Palestinian life is afforded by the growth of cooperative movements in that country. One is that of the Arabs which was created by the government two years ago and is still assisted by it. The other, that of the Jews, was in existence before the war, is unassisted, and needs very little regulation by the government.

The striking feature of the Jewish movement is that only 105 out of 662 registered societies are credit cooperatives and agricultural loan and saving societies. Their activities are mainly centered upon cooperative marketing, productive agricultural societies, housing and water supply societies, all of which require discipline, mutual trust and confidence. Thus about 100 labor agricultural settlements (representing 2,700 holdings), most of which are members of the General Federation of Jewish Labor, have their own marketing association handling all kinds of agricultural products except grains and citrus for export. Their sales represent 80 per cent of all the milk, vegetables, eggs and poultry produced by Jews.

E. GUERON.

Catholics of Chicago Dioceses Will Study Marriage

The outstanding subject for the Sunday instructions at low masses in the Catholic diocese of Chicago during 1936 will be marriage. Nearly a fourth of the Sundays of the year will be devoted to this subject. This special instruction is being undertaken with a view to counteracting ignorance and misunderstanding concerning the teaching of the church on marriage.

Catholic Hour in 300th Anniversary

The 300th program of the Catholic hour, produced by the National Council of Catholic Men, and broadcast over the NBC chain, was presented on Nov. 24. Dr. James M. Gillis, editor of the Catholic World, is speaking in this season's series.

Texas Catches Football Fever

Denominational Colleges Battle for National Palm—Throngs at Baptist Youth Meetings

(Correspondence from the Southwest)

WACO, Nov. 30.—Football may seem a thing apart from religion, but in the southwest it has interested religious folk this season in ways unusual. In the first place, the teams here have rated at the top in the nation. Second, the winning teams have been, not those from the great state schools which heretofore have taken precedence, but those from the denominational schools, such as Texas Christian, Southern Methodist, Baylor university and others smaller. The winner of the Southwest conference, S.M.U., is being nominated for the Rose Bowl contest in Pasadena. A third point has been the effort in these Christian schools to keep out all drinking of intoxicants at the games, and while the school authorities may not have succeeded perfectly, there have been some rather dramatic instances of suppression and some startling contrasts between the prevailing soberness of games in church school stadiums as compared with the disgusting drunkenness seen in some stadiums not so classified.

* * *

Many Church Leaders Die

Death has made heavy inroads among the leaders during the month. First to go was William M. Anderson, long-time pastor of the First Presbyterian church of Dallas. Then followed Randolph Clark, aged founder of Texas Christian university; Joe D. Buckner, co-manager of Buckner Orphans home; Dorothy Scarborough, though teaching in Columbia university, was buried at Baylor university, and will be remembered for her teaching of a notable Bible class in Waco.

* * *

Large Attendance at Youth Conferences

A stupendous gathering of young Christians was held by the Baptist training unions in Dallas this weekend, with more than 10,000 in attendance. These unions number 158,000 members in Texas. Invited speakers included M. E. Dodd, Shreveport; W. R. White, Oklahoma City; and R. G. Lee, Memphis. Aside from technical matters, the young people took steps to overcome indifference within the churches and resolved in favor of temperance against the legalized liquor traffic. In Waco at the same time the German Baptist young people, several hundred strong, convened in annual session with Martin Leuschner, of Forest Park. Ill., as chief speaker.

* * *

Baptist Leader Celebrates 20-Year Pastorate

Millard Jenkins is rounding out 20 years in the pastorate of the First Baptist church, Abilene, and receiving congratulations widely upon this anniversary. His church

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is a large one and invested with the responsibility of undergirding several important institutions in the western center, such as Hardin-Simmons university, the West Texas Baptist hospital, a Baptist newspaper and the whole cooperative program of Baptist work in that section. He is chairman of the Baptist state executive board.

* * *

Baptist Paper Opens Fire on Social Service Proposal

The Texas Baptist Standard, F. M. McConnell, editor, announces its opposition to the published report of the special committee on a social research bureau, which will be submitted in the St. Louis meeting of the Southern Baptist convention next May. The committee, headed by E. McNeill Poteat, recently met in Nashville with 20 of the 23 members present, and after a full day of discussion voted to submit recommendations which will more carefully define the function of the present social service commission, provide for enlarged organization and ask for $5,200 as a budget with which to operate. Editor McConnell declares his opposition but declines to enter into discussion, because he "deems the matter is not of sufficient importance."

JOSEPH MARTIN DAWSON.

Northern Baptists Conduct Peace Plebiscite

A peace plebiscite similar in scope to that of the Congregational Christian churches is being conducted among churches of the Northern Baptist convention. It was recommended in the report of the commission on Christian social action and was provided for by the convention for such churches as desired it. The emphasis in this plebiscite is on the educational value rather than on a complete tabulation. The choices were to be presented to the churches on Armistice Sunday, and after a period of peace education the opportunity to sign ballots is to be given at the Christmas season.

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THOMAS W. GRAHAM, D.D., *Dean*, OBERLIN, OHIO

Extend Study of World Affairs

Two Organizations in Los Angeles Build International Interests—Heaven a Controversial Issue

(Correspondence from Southern California)

LOS ANGELES, Nov. 27.—One of the outstanding institutions of southern California is the Institute of world affairs, which holds regular dinner-meetings at which are discussed matters of international interest, and a great winter institute of a week's duration, at the fascinating Mission inn of Riverside, California, made famous by the late Frank Miller, "The Master of the Inn." President Rufus B. von KleinSmid, president of the University of Southern California, is the leading spirit of the institute, and presides over its various functions with such skill that its influence covers the whole Pacific coast.

The coming session of the institute, its thirteenth, is to occur December 15 to 20, and will be attended by leading educators, editors, preachers and students from all the coast states, beside several from east of the Mississippi. The range of topics scheduled for discussion is wide: "Science and Technique of World Affairs," "Problems of World Finance," "Problems of National Defense," "Factors in Present Day Nationalism," "Contemporary American Foreign Policies." Fifteen round table groups will discuss vital issues and problems, and more than half a hundred famous speakers will appear.

Here at the edge of the Pacific, faced with the problem of the orient in a very intimate fashion, the opinion makers of the Pacific coast are making a serious and earnest study of the problems confronting the nation and the world. The institute does not pass resolutions, nor does it undertake to settle issues, but acts as a discussion medium, by which men are able to judge their own thinking in comparison with that of other men.

* * *

International Affairs For the Crowds

In contrast to the Institute of world affairs, just described, which makes an appeal to the dinner-jacket audience, comes the work of the Church forum on world affairs under the auspices of the California church council. Two years ago First Methodist church, Los Angeles, instituted a series of programs dealing with world problems, presenting one each Monday evening. This function has been taken over by the California church council, which, under an interdenominational committee, has presented a series of ten addresses during the fall and proposes to offer an additional fifteen following the first of January.

The lectures are presented in the auditorium of the great First Methodist church, downtown, and are attended by audiences ranging from 1,000 to 1,600. The forum maintains an executive secretary who attends to details, directs publicity, schedules speakers and otherwise promotes the enterprise. The lectures are open to the public without expense, and free will collections are sufficient to defray expenses.

This organization, like its more pretentious colleague, adopts no resolutions, sponsors no programs and undertakes to fix no opinions. But the messages are all presented from the Christian viewpoint and are exceedingly valuable as an educational medium. Already one outlying city is cooperating in using many of the same speakers and another year it is expected that several more cities will be "booked" for similar series. The California church council proposes to set up at least ten such centers.

* * *

Personal Evangelism Campaign Ends

A great visitation evangelism campaign for the city of Los Angeles, under the leadership of Dr. A. Earl Kernahan, has just been completed, with a number of additions to the churches being reported. The survey figures reported by the visitors are of especial interest. A total of 956,861 persons were reached, showing a Protestant population of 492,714, with 323,402 persons holding their church membership elsewhere. It is doubtful if any city in America has so many absentee church members as Los Angeles. From these figures it would seem that Protestants do not transplant well. Dr. Kernahan's work has met with the highest appreciation of the clergy and the laity.

* * *

A Tempest About Heaven

A reporter from one of the daily papers a few weeks ago dropped in on the services of Dr. Cleveland Kleihauer, president of the Los Angeles church federation, and became interested in a chance remark about heaven. He secured an interview and published a rather bristling feature article entitled, "Who's Who in Heaven," which opened the gates of heaven rather generously to the skeptically minded. As a result, the fundamentalists rose in arms, demanding that he resign as president of the federation. Then it was discovered that none of the protesting churches were supporters of the federation. This was followed by an "answer" by one of the leading fundamentalist pastors of the city in the same daily paper, with the result that the theological issue is sharply drawn in our fair pueblo. In the meantime Dr. Kleihauer's church is packed to overflowing and many another preacher has found the occasion an opportunity for capitalizing on the controversy by preaching on some phase of the subject. Thus is religion made more "interesting."

* * *

A Forward Program

The great First Congregational church, so ably led by Dr. Carl Patton not so long ago, is now ministered to by Dr. James W. Fifield, recently arrived from Grand Rapids, Mich. A pretentious forward program has been launched which is attracting the attention of the churchgoing public of the city. One wonders how one man can survive the tasks that Dr. Fifield has outlined for himself.

* * *

Anti-Saloon League Resurrects

One of the most interesting "come backs" of the season is the revival of interest in the California Anti-saloon league, under the leadership of George Y. Hammond, newly elected superintendent. Presenting dramas which forcibly portray the liquor situation, his meetings are packing the largest auditoriums, with hundreds turned away nightly. The financial support that is coming to the league is likewise gratifying. The dry forces of California are girding for a new battle.

ROY L. SMITH.

Ecuador Grants 120,000 Acres For Jewish Refugees

A contract between the Ecuador government and two Jewish leaders provides for the granting of 120,000 acres of free land for Jewish refugees. The land will be parceled out for a period of 30 years. The colonization committee will undertake to establish within 18 months a bank with sufficient capital to finance 300 families.

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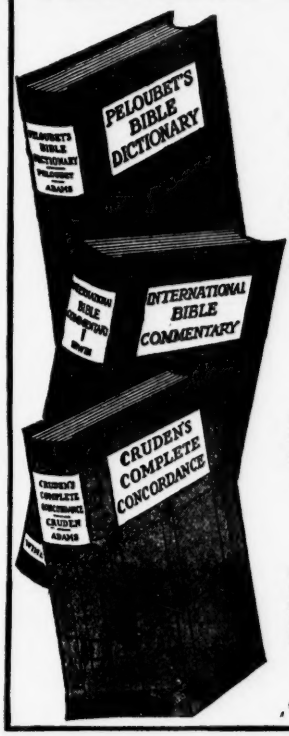

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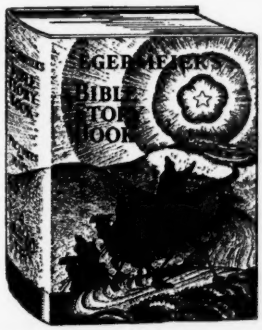

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Pittsburgh Hails Carnegie Gifts

Anniversary Brings Defense of Philanthropy as Means of Spreading Wealth —Welfare Fund Behind Quota

(Correspondence from Pittsburgh)

PITTSBURGH, Nov. 26.—Yesterday the 100th anniversary of the birth of Andrew Carnegie was celebrated in two elaborate assemblies in Carnegie music hall. During his lifetime this apostle of the theory that it is a crime to die rich gave away $350,000,000, retaining $50,000,000 for himself and family. Beginning his business career with nothing, he built a steel empire which created forty millionaires before it was sold for $500,000,000. While his largest contribution was made in the field of education (although he had had very little schooling himself) he gave innumerable pipe organs, and gave 2,811 public libraries in the English-speaking world, of which 1,946 were in the United States. A portrait of Andrew Carnegie done by Louis Mora was, on this anniversary, presented to all of these libraries. In the city of Pittsburgh he established the Carnegie institute of technology, a school which now has approximately 5,000 students, and the Carnegie museum and library, which contains, besides the elaborate music hall, an art gallery and magnificent museums.

* * *

Dr. Freeman, Pulitzer Prize Winner, Speaks

The chief speaker at yesterday's celebration was Douglas Southall Freeman, winner of the 1935 Pulitzer prize for biography with his life of Robert E. Lee. He is editor of the News-Leader of Richmond, Va. His address was on "The Stewardship of American Wealth." Among other things he is reported to have said that it is better for a government to encourage beneficence like that of Carnegie in the future than to destroy the sources of such gifts by excessive taxation, for the government is likely to spend the money in its own operating expenses or in the costs of war. In the year that rounds out the century of Andrew Carnegie, Dr. Freeman continued, we are faced with a new theory that no matter how wisely a man may use both wealth and power, it is in the public interest to set limits to his wealth by means of taxation lest his power be used to the hurt of his fellow citizens. Thus 1935 is separated from 1835 by something other than a mere hundred years. A revolution is expressed in the new federal tax law. This legislation was enacted quickly at the instance of the President and was on the statute books before the American people had time to debate it. It does not yet represent a fixed national policy. If the American people will that there shall be no more great fortunes like those of Andrew Carnegie or John D. Rockefeller, they can have it so. All the voters need to do is to apply the dictum of John Marshall that the power to tax is the power to destroy.

Will the average man, asked Dr. Freeman, if he can be informed conclude that the destruction of great fortunes will help him and his children more than it will hurt them? Sixty persons who acquired great fortunes in the last century have given to the American people in endowments for colleges, research laboratories, art galleries, medical work, and the like $1,520,000,000. In this age, when some maintain that the way to get out of debt is to double one's debts, such figures as a billion and a half dollars cease to have much meaning. Yet try to picture the state of American education and American culture without these gifts. He called upon the American people to face the reality of confiscatory taxation. It may be that they shall see the unwisdom of what is being done in the name of public weal and will not consent to have the fountains dried up in a land that thirsts for something more than specious words.

This address has created something of a sensation in our city, and therefore I have reported it at length.

* * *

Welfare Fund Lacks A Million

While four of our suburbs, Oakmont-Verona, Clairton, McKeesport, and Carnegie, have already reached their quota in the community fund campaign, the day set (last Friday) for the completion of the canvass found the fund short $1,014,000 of the $2,856,420 goal. Therefore, Edward O. Tabor and those in authority have decided to continue the canvass for ten days more. While business is easily 20 per cent better than it was a year ago and while the campaign began with a better organization and with more enthusiasm by far than a year ago, still we face today this enormous deficit.

* * *

Sunday Evening Forum For Young People

Dr. C. Marshall Muir of the Bellefield Presbyterian church has solved his Sunday evening problem, so he thinks, by beginning this autumn a student club and open forum. His church being situated near the Pitt campus and not too far from the Carnegie institute of technology and the Pennsylvania college for women, the group draws from these campuses and of course from other young people of the church and community. A tea is held each Sunday afternoon at six followed by a forum. Dr. Muir leads the discussion and talks for three Sunday nights each month on the most significant and pertinent article in The Christian Century of the week preceding. On the last Sunday night of the month an outside speaker is brought in to talk upon some topic of current interest. The young people themselves plan the programs and are responsible for them and so far have the use of the regular church quartette. The attendance, while not large, is growing, varying from 35 to 55. The regular evening service has been discontinued.

* * *

Sunday Movies

In my last letter I called attention to the fact that the blue laws of the state of Pennsylvania have been under heavy fire and that a vote was about to be taken upon whether or not Sunday movies should be held. According to the new state law, the result must depend upon local option. While certain suburbs voted against Sunday movies—notably Wilkinsburg, Bellevue, Tarentum and Crafton—all the rest of the city and vicinity voted by an overwhelming vote of at least two to one in favor of the Sunday shows. Nov. 24 saw the movies open for business on Sunday. Crowds attended everywhere. Theaters were crowded beyond their capacity. The downtown section, usually as quiet as a tomb on Sunday night, was crowded with cars and the streets were filled with people. Restauranteurs in the business sections of the city are rejoicing in the anticipation of greatly increased Sunday business. Some of the downtown churches anticipate a larger attendance because the people have come out from their homes, but, in general, the church people feel that the evening attendance will be somewhat curtailed. Just how much will be something to report upon in the future.

* * *

Pulpit Changes

The pulpit of the Third United Presbyterian church on Squirrel hill, in the heart of the best residential section of the city, is a preaching post of unusual interest. This church has been without a regular pastor for many months, having been supplied during the geater part of the interval by Dr. Neal McClanahan, a returned missionary from Cairo, Egypt. The church has now extended a call to Dr. Robert W. Gibson, who will come to the church on Dec. 1. He comes from the Beverly Heights United Presbyterian church in the Mt. Lebanon section of the city. He is a graduate of the Pittsburgh-Xenia seminary. He organized the Beverly Heights church in a large home six years ago and has built it up to a present membership of 150. He is a young man of unusual personality, ability, and driving energy and many of his friends anticipate a successful ministry in this outstanding church.

Dr. Michael M. McDivitt, after 17 years in the Knoxville Presbyterian church, has accepted a call to the First Presbyterian church of Kittanning, where he will begin about Jan. 1. Dr. McDivitt graduated from Washington and Jefferson college, and Western Theological seminary, and also did graduate work at the University of Glasgow in Scotland. During his ministry at Knoxville, the church debt was reduced and he has received 2,011 new members. He is a trustee of the Western Theological seminary, trustee of the presbytery of Pittsburgh, member of the board of freedmen, and, for several years, was chairman of the national missions committee of the state.

JOHN RAY EWERS.

Congregational Churches Show Strong Peace Stand in Poll

Early returns in the plebiscite on war and peace conducted by the Council for social action of the Congregational and Christian churches, show an overwhelming vote in favor of isolation through strict neutrality legislation. Out of 54,563 votes tabulated, representing 702 churches, 27,051 voted for national isolation. Only 7 per cent of the voters signified their intention of supporting the United States government in any war which it may declare. Fourteen per cent said they would support "no war which the government may declare," while another 34 per cent voted to support only a war in which United States territory has been invaded. The returns showed that the younger men were not so

eager to support a war as the older men. The business group voted 5 to 4 in favor of a larger army and navy, while the professional groups opposed this measure almost 2 to 1. Farmers as a class were in favor of a smaller army, and likewise strongly for isolation. Membership in the League of Nations was voted down by a wide margin.

Max Mason to Quit Rockefeller Foundation Post

Dr. Max Mason, president of the Rockefeller foundation since 1929, announces that he will soon retire from that post to devote his time to research work in his own fields of mathematics and mathematical physics. Before going to the foundation Dr. Mason was for four years president of the University of Chicago.

Evangelists' Convention to Be Held in Dayton

The National convention of evangelists will be held in Dayton, O., from Dec. 29 to Jan. 5. Among those on the program are Gipsy Smith, jr., Charles R. Scoville, Robert G. Lee, J. C. Massee and Homer Rodeheaver.

Dr. Ryan Installed as Bishop of Omaha

Rev. James H. Ryan, formerly rector of the Catholic University of America, was installed as bishop of Omaha on Nov. 21. Rev. F. J. L. Beckman, archbishop of Dubuque, Iowa, in the address of the day, praised Dr. Ryan as a champion of the social doctrines of the gospels and the church, and predicted that he would soon or late "be called upon to exercise heroic leadership in the application of the principles he has mastered."

Catholic Women State Peace Convictions

At the recent annual convention of the National Council of Catholic Women, held in Fort Wayne, Ind., a resolution was passed declaring the council as "being opposed to wars of aggression, willing to do whatever is possible to prevent international conflicts, to unite with other countries in establishing world peace and social justice, and by serious study and constructive action to further through organized effort the teachings of the Prince of Peace in reestablishing his kingdom upon this earth." The convention advocated liberal action by the states to provide unemployment insurance and pensions for the aged.

Religious Education Films Produced at Yale

Designed for use in religious education, two one-reel motion pictures, the scenarios of which were written at Yale Divinity school, are soon to be released for exhibition in churches. The films are the result of research under the supervision of Prof. Paul H. Vieth. One entitled "Forgive Us Our Trespasses" is for children from 9 to 15 years old. The other, entitled "Our Children's Money," is for parent education groups.

Andover Newton Seminary Faculty Express Themselves on Loyalty Oath

At a recent special meeting of the faculty of the Andover Newton Theological seminary, the following action was unanimously taken: "Whereas, the legislature of the State of Massachusetts has passed a law making it mandatory on all teachers in the schools, colleges and universities and seminaries within the state to take an oath of allegiance to 'the constitution of the United States and the constitution of the commonwealth of Massachusetts': be it resolved, that we, the members of the faculty of the Andover Newton Theological school individually take this oath with the following understanding: 'I take this oath of allegiance as a loyal citizen of the commonwealth. As a teacher of religion, I take it upon the understanding that my natural and constitutional right to teach and my freedom in teaching are in no way limited by the state. Be it further resolved, that we at this time record our protest against this type of legislation as needlessly irritating, discriminative as to classes of citizens, an unnecessary imposition of state authority and liable to become an instrument of persecution and oppression. . . .'

Methodists Plan Revival For Next Year

At their annual fall meeting the bishops of the Methodist church made plans for the celebration of the 200th anniversary of John Wesley's religious experience of the "warming of the heart" with a week of evangelistic services, late in May, 1936. Bishop Ralph S. Cushman, reporting for the commission on evangelism, says that the special week of revival will be observed by all Methodist churches. It is planned to organize classes in the churches for testimony, discussion and an intensive personal evangelism. A group of the bishops are now touring a number of cities with evangelistic messages, looking toward next year's celebration.

Conference on Race Problems Publishes New Quarterly

Francis A. Henson, chairman of the Conference on the social and economic aspects of the race question, announces the publication of the first issue of Race, a new quarterly. On the board of directors are

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such leaders as Miss Martha Gruening, Bertram Wolfe, Loren Miller, Howard A. Kester, Henry L. Moon and Frank T. Wilson. Race aims at "a more basic approach to change in relationship between the races," in a style provocative rather than oracular; current rather than stagnant; irritant rather than intransigeant. It is the aim of board of editors to establish liaison with the maximum number of groups and organizations throughout America whose aims are parallel to those of Race.

Rosenwald Fund Makes Report

The Julius Rosenwald fund has expended $1,689,451 during the past two years, according to Edwin R. Embree, president of the fund. The payments were made in carrying out educational and philanthropic programs, the chief of which are Negro welfare, rural education and medical services. A council on rural education has been organized by the Rosenwald fund, composed of 20 leaders in education and social affairs, chiefly from the south.

The New Films

These summaries and evaluations are supplied by the National Film Estimate service. Estimates are for three groups: A, intelligent adults; Y, youth (15-20 years); C, children (under 15 years).

A Feather in Her Hat

(Pauline Lord, Basil Rathbone, Wendy Barrie) (Columbia) Beautifully acted, sentimental but strongly appealing story of humble English mother devotedly sacrificing all to make her son a gentleman. Fine realism in character, dialogue and London atmosphere.

For A: Excellent. For Y: Mature but good. For C: Little interest.

Geschichten im Wiener Wald

(German production, foreign cast) Well-acted realistic and merry comedy, with music, of incognito adventures of literary heroine posing as English celebrity visiting Germany. Dialogue wholly German, no English titles. Photography and sound notably good.

For A: Good of kind. For Y and C: Little or no interest.

Hands Across the Table

(Carol Lombard, Fred MacMurray) (Para) Lively, sophisticated romance. Hotel manicurist and formerly wealthy society playboy, both out to marry money, find true love most important after all. Unconventional, intimate situations kept carefully free from suggestiveness.

For A: Fairly amusing. For Y: Unsuitable. For C: No.

His Night Out

(E. E. Horton, Irene Harvey) (Univ) Hilarious nonsense comedy of ultra-timid, pill-devouring hero and charming, level-headed office secretary. Crook and gangster complications bring out his quality and devotion. He captures gang and wins heroine. But Horton's deft comedy needs no "belching."

For A: Good of kind. For Y: Amusing. For C: Fair.

In Person

(Ginger Rogers, George Brent) (RKO) Pleasantly amusing yarn on stock formula of hero and heroine who snarl and wrangle for six reels and marry in the seventh. So inplausible as to be novel. Unconventional situation kept quite innocuous. Ginger, of course, sings and dances typically.

For A: Perhaps. For Y: Amusing. For C: Little interest.

It's in the Air

(Jack Benny, Una Merkel) (MGM) Laughable, crazy farce of slapstick and wisecrack fitted to Benny. Two chronic crooks, always fleeing law, fall into easy money by successful stratosphere flight which justifies all. Chief appeal centers on crookedness shown as amusingly incurable.

For A: Feeble. For Y: Dubious ethics. For C: No.

Mary Burns, Fugitive

(Sylvia Sidney, Melvyn Douglas) (Para) Innocent heroine naively loves gangster, not knowing his life. Caught and imprisoned as accessory. After escape, law hunts and hounds her till she kills villain, and engaging hero, who supplies only humor and wholesomeness, settles all.

For A: Good of kind. For Y: Not the best. For C: No.

The Pay-Off

(James Dunn, Claire Dodd) (1st Natl) Sensational, seamy stuff about honest young sports-writer-hero driven to drink (of course) by gangsters, a newspaper racketeer, and an unfaithful wife. Finally a couple of shootings clear way for second marriage with beautiful heroine.

For A: Hardly. For Y: No. For C: No.

Best Recent Films for Family:

Midsummer Night's Dream
Shipmates Forever
The Bishop Misbehaves
The Virginia Judge
In Old Kentucky
Three Musketeers

Films of Special Interest for Adults:

Three Kids and a Queen
Rendezvous with Love
Mutiny on the Bounty
Last Days of Pompeii
The Crusades
Two Sinners

BOOKS RECEIVED

Men and Brethren, by James Gould Cozzens. Harcourt, $2.50.

Career, by Phil Stong. Harcourt, $2.00.

Christ and Japan, by Toyohiko Kagawa. Seventh edition. Friendship Press, $1.00.

Individuality in a Collective World, by Barbara Spofford Morgan. Norton, $2.75.

Nevada, A History of the State from the Earliest Times Through the Civil War, by Effie Mona Mack. Arthur H. Clark Co., $6.00.

Samuel Pepys: The Years of Peril, by Arthur Bryant. Macmillan, $3.50.

Albert of Belgium, Defender of Right, by Emile Cammaerts. Macmillan, $5.00.

Worlds Without End, by H. Spencer Jones. Macmillan, $3.00.

My Friend, Julia Lathrop, by Jane Addams. Macmillan, $2.00.

Pratt, the Red Man's Moses, by Elaine Goodale Eastman. University of Oklahoma Press, $3.00.

Naskapi, the Savage Hunters of the Labrador Peninsula, by Frank G. Speck. University of Oklahoma Press, $3.00.

The Rebel Loyalist, by Ralph Connor. Dodd, Mead, $2.00.

William Penn and the Dutch Quaker Migration to Pennsylvania, by William I. Hull. Swarthmore College, Swarthmore, Pa.

John and Betty Stam, Martyrs, by Lee S. Huizenga. Zondervan, 35 cents.

Christian Education for Times Like These, by Wade Crawford Barclay. Cokesbury, 10 cents.

Depressions and Their Solution, by C. M. Garland. Guilford Press, 38 S. Dearborn St., Chicago, $2.50.

The Longest Years, by Sigrid Undset. Translated from the Norwegian by Arthur G. Chater. Knopf, $2.50.

Religion and Science, by Bertrand Russell. Holt, $2.00.

Unsolved Problems of Science, by A. W. Haslett. Macmillan, $2.00.

A Mad Lady's Garland, by Ruth Pitter. Macmillan, $1.25.

Published Next Week

(December 18)

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I. The Secret of the Cross

II. The Cross in the Consciousness of Jesus

III. The Cross in the Mind of Christ

IV. The Cross in the Fourth Gospel

V. The Cross in the Thought of Paul

VI. The Cross as Revealed in Paul's Parables

VII. The Cross as Truth

VIII. The Cross and the Blood of Christ

IX. The Cross and Prayer

X. The Cross and the Fine Art of Death

XI. Those Who Take up the Cross

XII. Divine Love Made Real Through the Cross

XIII. Loving God in Society

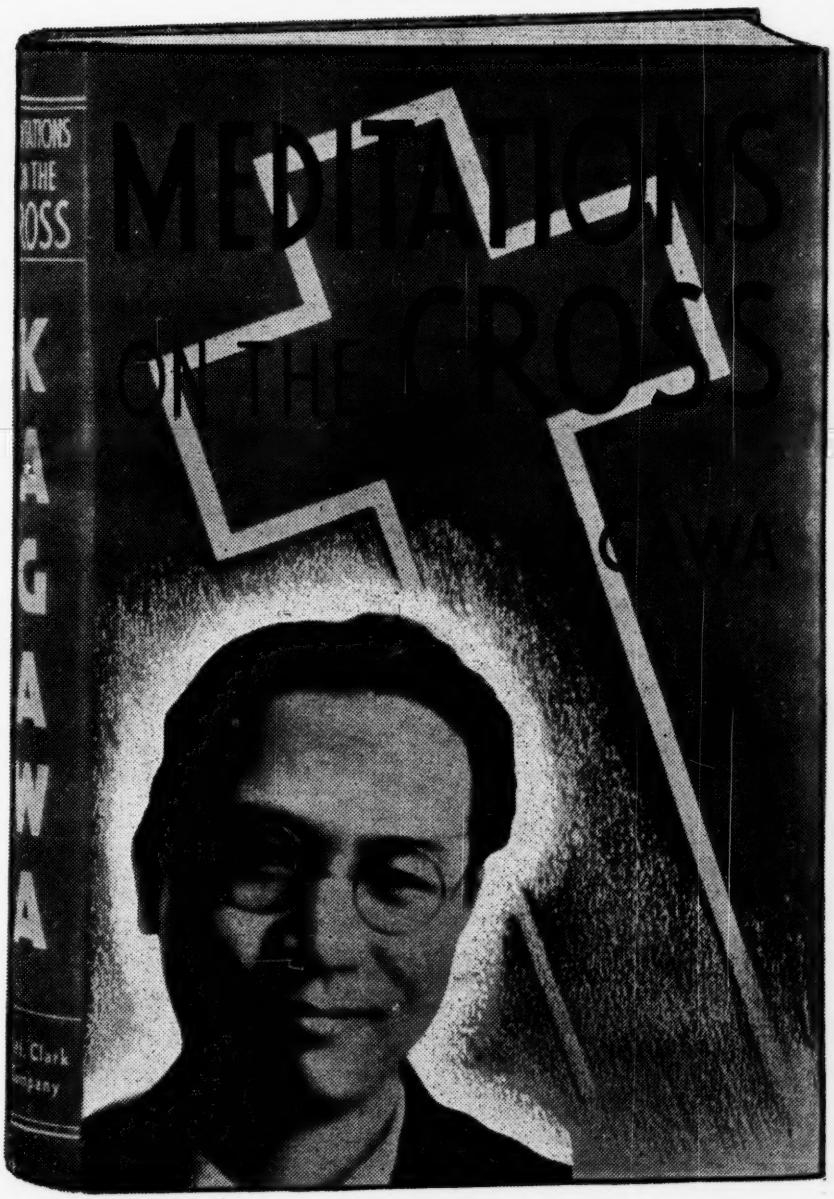
XIV. The Cross and Social Life

XV. The Cross and Ethical Life

XVI. The Cross and Religious Life

XVII. The Cross and Daily Life

XVIII. The Cross and Social Movements



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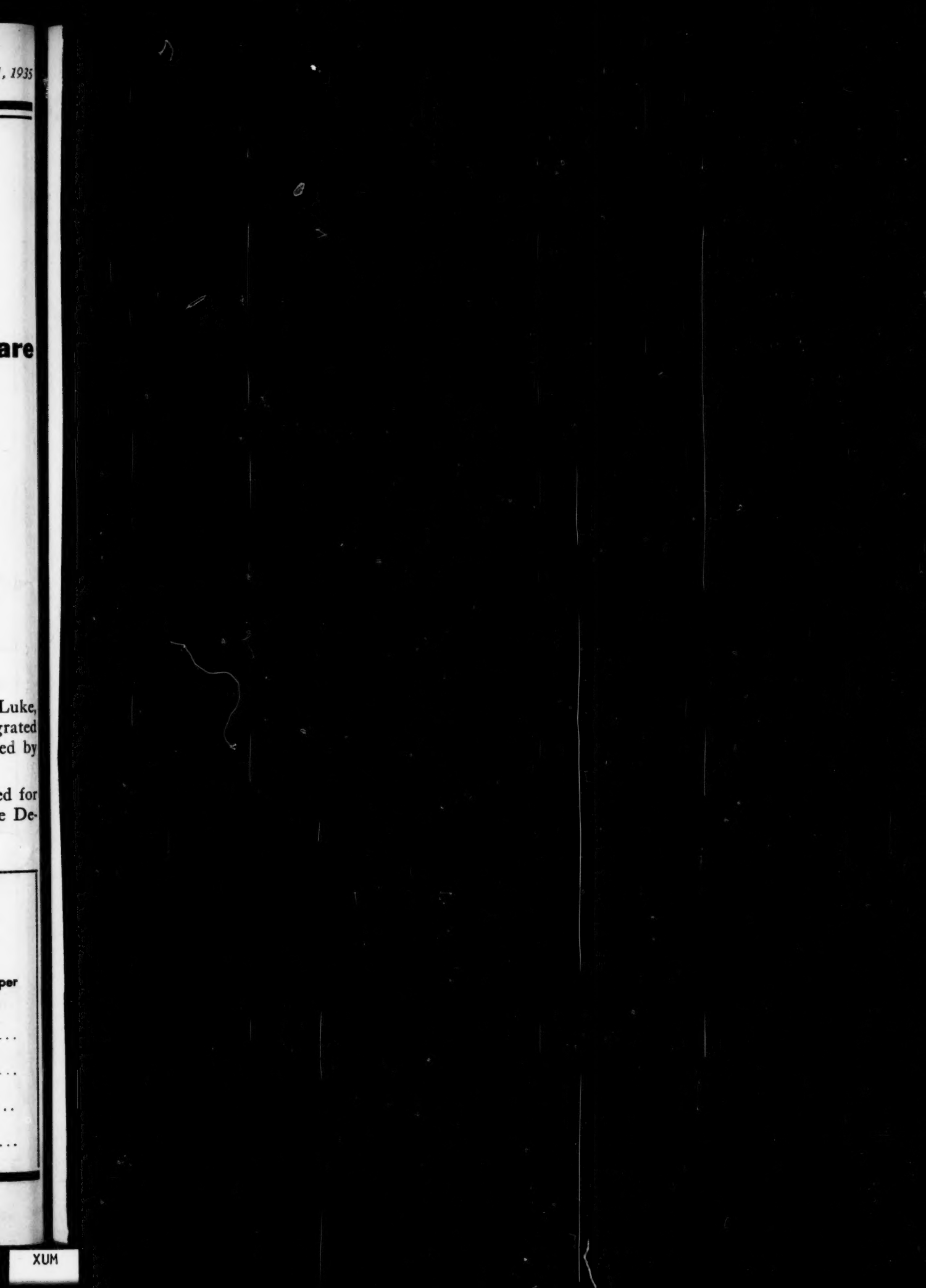
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